

NATIVE VOICES

RISING

A Case for Funding Native-led Change



COMMON COUNSEL
FOUNDATION



Native Americans
in Philanthropy

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FORWARD

This is a pivotal time in Native America.

Opportunities are opening up as the result of improving economic standards, higher levels of educational attainment, and better health outcomes in certain regions; however, many of the challenges that have long faced our population still persist. For every major challenge and issue there are also efforts to make positive changes.

Native Voices Rising is a joint research and re-granting project of Native Americans in Philanthropy and Common Counsel Foundation intended *to focus philanthropic attention on the need for increased investment in and sustained support for grassroots community organizing and advocacy in American Indian, Alaska Native, and Native Hawaiian communities.*

Deeper and longer-term investments in community organizing and leadership development efforts will promote self-determination and the ability to develop and seek our own vision of change. This change can lead to healthy, prosperous communities that are good for Native people and consequently the entire nation. The growing sophistication of advocacy organizations at the grass tops level such as the National Congress of American Indians combined with strengthening a *grassroots network* that could coordinate campaign efforts on the ground in urban, rural, and tribal communities is, in our opinion, essential to building effective power.

Native Voices Rising offers an ideal opportunity to learn more about Native communities and culture, establish long-term relationships, and to invest in Native advocacy and organizing. Toward this end we intend to continue identifying Native organizations doing organizing and advocacy work across the country. *We invite you to join us!* Contact Native Americans in Philanthropy if you would like to learn more. We wish to thank Open Society Foundations, and in particular Archana Sahgal, Program Officer, Equality and Opportunity Fund; Timothy Dorsey, Program Officer, Strategic Opportunities Fund; and Raquiba LaBrie, Director, Equality and Opportunity Fund for their support of this report and their partnership on the Native Voices Rising project.

As the following survey will illustrate, many grassroots groups in Native America face similar and different challenges as grassroots groups do elsewhere:

Competition for Resources

They are sometimes fighting multi-national corporations and government entities with few resources.

Persistent and Enduring Challenges

They face infrastructure restraints many others do not, e.g., roads, telecommunications.

Foundation Disconnect

Native projects are often difficult to fit into foundation program silos and it is rare that a foundation has either Native staff or trustees who can act as bridges or communication conduits.

Limited Opportunities

Few foundations fund grassroots organizing of any sort.

Data Gap

The size of the Native American population has chronically limited the collection of data and rendered Native Americans invisible.

Personal Resource Exhaustion

Activists often operating out of their homes as volunteers using their own money view grant writing as an insurmountable barrier.

Administrative Overhead

Foundation requirements often saddle potential grantees with relatively large administrative costs given the size of grants.

Relationship Building

Working with Native communities takes time, and like most relationship-building, doesn't happen overnight: patience and careful listening are necessary.

We also send our gratitude to Louis Delgado who led the research team and all the researchers that supported the production of Native Voices Rising. Last but not least, we are grateful to all the activists and organizers for their commitment to create opportunities and positive change for Native communities.

Hiriwe Turahe!

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EXECUTIVE SUMMARY

Native American organizations face enormous challenges to their communities, their lands and environment, and their basic rights as Indigenous peoples. They face these challenges with limited support from the broad spectrum of America's philanthropic institutions. Far too many foundations simply give little to nothing at all in support of Native causes, a situation that requires corrective action designed to close the enormous gap between foundation giving and the needs of Native communities.

The low level of charitable foundation funding (.3%) going to Native causes, and the need to garner more support for Native organizing and advocacy work, in particular, prompted the Common Counsel Foundation and Native Americans in Philanthropy to jointly sponsor this research project that is focused on Native organizations which undergird the following five movements: Environmental Justice, Subsistence in Alaska, Native Engagement in the Urban Context, Media and Voter Engagement.

The organizations varied considerably in experience and the methods they use to pursue change. They fulfill many roles in their respective communities, such as: advocates, organizers, service providers, and community builders. A key role is that they serve as places where people can acquire knowledge and skills that enable them to assume leadership roles in the organization and in the community. Leadership development is essential to maintaining and advancing these movements. Most importantly, Native self-determination and sovereignty is reinforced through the work of these organizations.

This study was designed with the following three goals:

1. to deepen public understanding of Native organizing and advocacy practices and challenges;
2. to create a database of grassroots organizing entities in the field;
3. to encourage greater philanthropic interest and support for this work.

To accomplish these goals, three sets of data were compiled. First, Native organizations in the targeted movements were contacted to obtain basic information that could be used to write brief thumbnail sketches about their organizations that included mission statements, current organizing and advocacy efforts, and contact information. Second, in-depth interviews were conducted with approximately 10 organizational leaders in each of the five movements to build a deeper understanding of how the organizations pursue their organizing and advocacy agendas, and seek change in their communities. Third, case studies of ten exemplary organizations, two in each movement, were compiled to illustrate the magnitude of the work. Representatives of 501c3 organizations, organizations using fiscal agents, and a few tribal governments and village councils participated in the study. In total, 146 organizations responded. Representatives from 49 of these organizations gave more intensive, in-depth interviews. Thumbnail sketches of all 146 organizations, the 10 case studies, as well as contextual information about each movement are contained in the full report.

Major Findings

The major findings and the recommendations to funders presented below were derived from the in-depth interviews.

Focus

The focus of the organizing and advocacy work varied considerably across movements, but focused on efforts to inform and enhance public policies and practices impacting the field, such as: promoting laws to provide greater environmental protections; gaining management control over food resources; ensuring racial equity in government programs; extending broadband into rural communities; and guaranteeing full access to the vote. In addition, direct services were often provided and were cited as supporting and being a part of the overall organizing effort.

Context

The three major reasons community action was pursued are:

1. being under-or-poorly served by governmental bodies, programs or larger systems that impact the community;
2. lack of access to and/or protection of their homelands;
3. a negative cultural impact due to existing conditions and how larger systems impact the community.

Methods Utilized

The six primary methods implemented are:

1. Collaboration that involves partnering with other organizations, tribes and agencies seeking common interests, including multi-racial coalitions;
2. Communications that enlist the increasingly popular social media, along with conventional methods such as newsletters, telephone and community meetings;

3. Direct Action that incorporates multiple approaches including nonviolent demonstrations, lobbying, litigation, petition drives, public testimony, and accessing the media;
4. Leadership Development sought through in-house formal training programs, external training programs, conferences, informal coaching, and traditional processes imbedded in tribal social structures;
5. Storytelling that is promoted through the media via radio, film and video production;
6. Research that gathers and generates new information through surveys, needs assessments, oral history, and monitoring existing conditions.

Native Culture

Being embedded in the community, having a presence, having relationships and knowledge of cultural protocols and ways of doing things are among the most important attributes an organizer must have to be effective in Native communities. In addition, using a consensus decision-making model, incorporating inter-generational approaches in organizing, and including Native cultural values in the training of organizers is desirable.

Impact

Changes in public policies and practices have ultimately impacted conditions in the community and among individuals and families, such as greater economic opportunity, preservation of natural food resources, increased access to health care, better informed and educated citizenry, and the continuation and renewal of cultural practices. In addition, community members have gained a greater sense of empowerment and ability to make change.

Recommendations to Funders

Challenges to the Work

The lack of adequate funding and the corresponding low organizational capacity present the most pressing challenges, followed by community politics, historical trauma, expansive geographical areas that, in some cases, lack adequate road infrastructure, and a lack of meaningful data about the issues.

Funding Challenges

Lack of organizational capacity to effectively seek and secure funding is a significant problem, along with the general lack of understanding in foundations about Native issues and peoples. Other issues are the small population compared to other racial/ethnic groups; lack of data to make the case for funding; little funding available for organizing; the misperception that gaming has made all Natives wealthy and that gaming tribes can address all the needs; large non-Native organizations get preference over small grassroots Native organizations; voting work is not supported between national election cycles; government regulations hinder tribal access to media funds; and heavy, frequently unsupported administrative costs associated with managing multiple grant sources.

Funding Sources

Funding was derived from nine different types of sources, including foundations, government, individuals and tribes. However, two-thirds of the organizations reported securing funds from only one or two types. This is likely due to limited organizational capacity to diversify funding bases more broadly.

Below are 17 recommendations to increase foundation effectiveness related to organizing and advocacy within the five movement fields. Recommendations listed in the Grants category focus on grant structures and the targeting of grant funds. Recommendations listed under Operations are those things a foundation should incorporate related to grants management processes and decision-making.

Grants

1. Provide increased funding for Native organizing.
2. Provide more general operating and capacity-building support.
3. Make long-term multi-year funding commitments.
4. Fund grassroots Native organizations directly.
5. Invest in leadership development.
6. Support Native intermediaries that are solidly grounded in Native movements.
7. Support income-generating activities such as social enterprises.
8. Support development of the telecommunications/media infrastructure.
9. Provide on-going operating support to voter engagement organizations beyond national election cycles in order to sustain progress and momentum.
10. Incorporate interdisciplinary grant approaches that draw funds from multiple foundation program categories to support organizations and projects conducting work at the intersection of those programs, e.g., culture and environment.

Operations

11. Listen and learn about Native communities, including issues, needs, and aspirations.
12. Be more responsive than directive; find common interests.
13. Communicate information about grant programs more broadly in the Native world.
14. Conduct research on needs in the field in partnership with Native organizations.
15. Look beyond the small population numbers as compared to other racial/ethnic groups.
16. Bring Natives into the foundation as staff, board members and resource people, involving them in shaping and implementing foundation programs.
17. Small grant funders should pool funds to streamline the grants application process and reporting requirements.

INTRODUCTION

Stirred by the findings in a 2011 research report that stated only three-tenths-of-one-percent (.3%) of foundation funding supported activities benefitting Native Americans, and that a significant portion of these funds went to non-Native controlled organizations purporting to do work that benefits Native people,¹ Native organizations across the country have asked for increased philanthropic investments in their communities. The Common Counsel Foundation (CCF), which funds community organizing to advance social movements across the U.S., along with Native Americans in Philanthropy (NAP), which is devoted to advancing philanthropic practices grounded in Native values and traditions, have been particularly concerned with the low level of support going to Native organizations, especially to Native organizing and advocacy work, which, based on anecdotal information, appears to receive even less consideration for philanthropic charitable contributions. Since community organizing and advocacy is essential to informing and changing public policies and larger systems that can significantly impact communities and community building processes, and is particularly important to Native sovereignty and the pursuit of self-determination, CCF and NAP developed a plan of action to increase grant support for this

purpose. The plan includes conducting research as well as organizing philanthropic resources to strengthen the field.

This report, funded by the Open Society Foundations, and sponsored by CCF and NAP, was undertaken to meet the first objective of providing research in the area of Native organizing and advocacy. The research project was launched with the following three goals: 1) to deepen public understanding of Native organizing and advocacy practices and challenges; 2) to create a database of grassroots organizing entities in the field; 3) to encourage greater philanthropic interest and support for this work.

To develop the research design, an advisory committee of Native and non-Native funders and activists was consulted, and conversations were held with other philanthropic professionals who had experience in funding Native organizing activities. As a result of this input, it was determined that the research would focus on five different Native movements, and that the research should allow Native organizations in these movements the opportunity to describe what organizing and advocacy look like in their communities. The five movements examined are: 1) Environmental Justice, 2) Subsistence in Alaska, 3) Native Engagement in the Urban Context, 4) Media, 5) Voter Engagement.

The rationale behind this selection was that organizations in the first three movement fields work directly on changing community conditions, while the fourth and fifth fields represent tactical areas, or tools, that can help advance policy and systems change efforts in those communities. That is, media informs the public about important issues and can influence how people think about those issues. In addition, increasing the Native vote will spur elected officials to be more responsive to Native needs and interests.

There is no doubt that there is a sizable and growing set of diverse Native controlled organizations seeking change in these fields which are increasingly connecting across different locales, including between tribal/reservation communities and urban communities. These organizations address public policy concerns and provide vital community services. In addition, they frequently create innovative practices that enhance the effectiveness and impact of work in the field. Importantly, these organizations serve as “entry points”² through which community members can acquire knowledge and skills that enable them to assume leadership roles in organizations and the broader community.

The findings from this research will contribute to an understanding of the methods, strategies, and outcomes of Native organizing and advocacy work, as well as the funding relationship between Native organizations and philanthropic grantmaking foundations. The overall findings are presented below, followed by individual sections containing information on each movement area that includes: a general overview of the history, issues, and challenges related to the movement; two case examples of organizations doing exemplary work in the field; and a list of Native nonprofit organizations, along with a few tribal government entities, that partially make up the field.



The research project was launched with the following three goals:

1. to deepen public understanding of Native organizing and advocacy practices and challenges;
2. to create a database of grassroots organizing entities in the field;
3. to encourage greater philanthropic interest and support for this work.

The five movements examined are:

1. Environmental Justice,
2. Subsistence in Alaska,
3. Native Engagement in the Urban Context,
4. Media,
5. Voter Engagement.

METHODOLOGY

A team of eight was assembled to conduct the research: seven are Native people who possess knowledge and experience in at least one of the movement areas selected. The eighth person, a non-Native, provided assistance in research methodology (biographies in Attachment A). The research itself was structured and pursued through three major activities.

First, the researchers compiled lists of Native-controlled nonprofit organizations that do some level of organizing and advocacy work in the five movement areas. Organizations that use fiscal agents were also included, as well as a small number of tribal government entities. Some of the organizations primarily provide direct services, however, if they conduct organizing and/or advocacy activities they were included in the research. In this report on Native Movements, the following definitions taken from the book *From The Ground Up: Grassroots Organizations Making Social Change* apply to service delivery, advocacy, and organizing.

Service delivery refers to the provision of services directly to individuals and families; *advocacy* means promoting change on behalf of marginalized groups through the courts, the legislature, administrative agencies, and/or the public at large (and also includes other groups that do this work); and *organizing* means bringing together people in a constituent community, training and mobilizing them to advocate for themselves, with the target of advocacy efforts being either political decision-makers or the public.³

A few national organizations were helpful in the research process by providing names

of organizations they thought were relevant to the research. Other organizations were identified through online searches and through referrals. Efforts were made during the Spring and Summer months of 2012, to contact these organizations to obtain very basic information that could be used to write brief thumbnail sketches about the organizations, such as: mission statements, current organizing and advocacy efforts, and contact information. The research team sought this information from over 400 organizations. A total of 146 organizations responded with information for this purpose: Environmental Justice (25), Subsistence in Alaska (39), Urban Context (51), Media (22), Voter Engagement (15). Six of the organizations appear in two categories. The Executive Director, a staff member, or a board member voluntarily provided the information collected.

Second, in-depth interviews were conducted with approximately 10 organizational leaders in each of the five movements to build a deeper understanding of how the organizations pursue their organizing and advocacy agendas, and how they seek change in their communities (interviewees listed in Attachment B). The interviewees represent 49 different organizations operating in 16 states, plus the District of Columbia (states listed in Attachment C). The interviews followed a questionnaire containing open-ended questions that were developed specifically for this purpose (questions in Attachment D). The interview transcripts were analyzed and form the major findings presented in this report.

Third, the researchers compiled 10 case studies by conducting site visits, phone interviews, and reviewing organizational literature to build an understanding of the work put forth by particular organizations.

MAJOR FINDINGS

Of the 49 Native organizations that provided in-depth interviews for this research study, 37 (75.5%) are 501c3 organizations; seven (14.3%) use fiscal agents; four (8.2%) are tribal governments or village councils; and one (2%) is an Alaska Native Corporation. By design, none of the in-depth interviews were conducted with organizations or programs that are embedded in larger organizations and are not independent entities. The following findings were derived from these in-depth interviews and consist of both qualitative and quantitative data.

Focus:

To gain a perspective on what the organizations are targeting in the way of public policy and systems change, interviewees were asked to share a few examples of their current organizing efforts. The responses varied considerably, particularly in the Urban Context. This is understandable since the organizations contacted in urban areas work across many fields, e.g., human services, health and economic development. Voter Engagement was second in variation because, in some cases, organizations focused on getting-out-the-vote as well as on broader community issues to help people understand the connection between voting and potential public policy impacts within their communities. The organizing focus in Environmental Justice, Subsistence in Alaska and Media was more narrowly confined within these specific fields but robust in the breadth and depth of the advocacy initiatives. Below are examples of issues pursued by organizations in the five movement areas.

Urban Context organizations are seeking: effective implementation of the Indian Child Welfare Act; racial equity and inclusion in municipal public programs and services; extension of federal Indian programs to urban areas; changes in education policies and programs from early childhood through college; improved health care services; affordable housing and business development opportunities; promotion of healthy foods and healthy diets; and greater recognition

of the Native history and experience associated with the surrounding territories.

Environmental Justice organizations are seeking: greater reliance on renewable energy; reduced dependency on fossil fuels and extractive industries; stopping the spread of hydraulic fracking; greater protection of fish, plant, and animal life; protection of land and water resources; removal and containment of radioactive waste; and protection of sacred sites.

Subsistence in Alaska is similar to Environmental Justice but has a stronger focus on food security. Organizations pursue: monitoring and protecting fish, animals, plants, and berries; maintaining and protecting the land and water resources threatened by unsustainable development; protecting people and resources from the negative health implications from the impacts of extractive industries; streamlining the federal management system overseeing natural resources; and increasing management control over food resources.

Media organizations are working to: increase the number of Native radio stations; improve and expand the telecommunications infrastructure; extend broadband into rural communities; enhance Native language usage over the airwaves and in print media; increase Native film/video production and promotion; and increase media training opportunities in television production, marketing, and in film.

Voter Engagement organizations have consistently focused on the following: get-out-the-vote efforts; voter registration and education; monitoring the regulatory environment to ensure that voter access remains open; and rejecting proposals that would constrict opportunities to vote. These organizations are also educating and mobilizing the Native electorate on other community and social issues, with the belief that potential voters will be more likely to vote if they see a direct connection between the issues they care about and policy positions of candidates pursuing elected office. Some of the issues mentioned were: better health service and ambulatory care; public education issues; greater access to economic opportunities; and inadequate and misleading coverage of community issues and stories by the media.

It is important to understand that in the aggregate, these advocacy pursuits affect public policies and administrative decisions at all government levels: city, county, state, federal, tribal, and international. Further, the policy work appears on both the formation and implementation sides of the policy equation, i.e., promoting new legislation, as well as ensuring that policies are implemented as intended by existing legislation. Many of the organizations provide direct services, training, and cultural activities, considering these activities as essential and complementary to their overall community organizing and advocacy efforts.

Context:

Interviewees were asked what led the community to organize on these issues. Their responses were grouped into seven overriding thematic categories. The most frequent answer (44.9% of respondents) was that of being under-or-poorly served by governmental bodies, programs, or larger systems that impact the community, for example: the disenfranchisement of Native voters; the lack of health services and ambulatory care; poor quality education; excessive use of police force; and inadequate access to jobs and economic opportunity. Such conditions create discontent and a sense of urgency that can compel a community to pursue change. As one respondent put it:

“We determined that the solution to our problems was the need for strong advocacy. No one else was going to rescue us or resolve our issues. Getting the community involved and united made it hard for others to say no.”

The next two most frequent responses were: the lack of access to and/or the protection of their homelands (40.8%) and negative cultural impact (28.6%). These two responses were derived primarily from interviewees in the Environmental Justice and Subsistence Movements. The responses regarding homeland protection and negative cultural impact are highly inter-related because the land, water, fish, plant, and animal life are central to the life-ways and belief systems of Native people, particularly in communities that are highly dependent on direct access to and continuation of these life-giving sources for their very existence. Natural resources help define community and tribal identity and are foundational to long held cultural practices and traditions. Regarding interconnectedness with nature, a respondent stated the following:

“In Alaska, Indigenous communities are already directly affected by current fossil fuel and mineral extraction, suffering health problems, loss of subsistence economies, and disruptions to spiritual and cultural traditions. These impacts will be perpetuated if further fossil fuel and mining development occurs. We will no longer be able to sustain our subsistence based life-ways that are so interconnected to our homelands if our lands and waters are sacrificed in short term energy fixes which this country continues to depend on and pursue without any real action toward sustainable energy and development.”

As articulated here, the future vitality of the people, their culture and life-ways are inextricably tied to the preservation of the earth’s natural resources.

Remaining responses to the question of causation were: the need for a presence in the policy arena (10.2%); severe health problems among the people in the community (8.2%); gentrification and development that lead to

dislocation (6.1%); and various other social problems (2.0%).

Methods Utilized:

Interviewees were asked to identify the methods used to pursue change, particularly in the areas of community engagement, leadership development, direct action and collaboration. Respondents mentioned a variety of strategies, as described below. Each organization incorporated several, if not all, of the methods in a complementary fashion.

Collaboration – Organizations work in partnership with other local and national nonprofits, for-profits, universities, churches, and tribes to leverage resources and yield the power needed to move agendas forward. Special efforts are made to recognize existing local leadership and involvement so as not to duplicate their work in areas of mutual interest.

“We also look for people that are already in leadership positions at the local grassroots level and support their environmental justice efforts in their communities rather than try to create campaigns from the top down. Look for people that are already in leadership positions and fighting these fights. We work to partner with these local leaders. We also support the development of local community groups by sponsoring community based projects fiscally.”

Several respondents specifically stated that working in broader coalitions on common issues with other communities of color has increased their ability to achieve change.

“The area where our coalition works has a deep history of racial divisions. The fact that our coalition has been able to overcome these divisions and stand united on these issues is really significant. Our ability to come together for a common cause has caused lawmakers to stop and listen to what we’re saying because they are not used to seeing such diverse communities come together around the same issue.”

However, a few respondents stated they do not participate in non-Native coalitions because Native issues frequently do not receive the attention and support necessary to make such involvement worthwhile.

Communications – Social media is quickly becoming a popular method to communicate information about organizational activities and community issues. Facebook, Twitter, YouTube, and others were frequently mentioned.

“Social media sites have been very helpful in elevating issues and reaching a broader audience.”

“There is a growing recognition by the tribal council that social media sites like Facebook are capable of reaching a wider audience. This has been demonstrated by the increased phone inquiries based on information posted on Facebook as compared to what is being shared in the tribal newspaper.”

In addition, websites, email, electronic newsletters, conference calls, community meetings, videos, radio programs, and media outlets were all mentioned as ways in which organizations circulated information.

Direct Action – Respondents cited numerous ways in which they directly engaged community members in activities to promote a particular policy position or cause, including: nonviolent demonstrations, lobbying, litigation, petition drives, providing public testimony, letter campaigns, storytelling through films and video, designing posters, hanging banners, composing songs, and accessing the media. In some cases, respondents talked about implementation of special projects as direct action items, e.g., the building of telecommunication towers and extending broadband to tribal homes. Organizations frequently used multiple methods in their organizing work.

Leadership Development – Organizations consciously engage in leadership development activities to ensure that there is a sufficient base of community support and involvement, and that people possess the requisite knowledge

and skills needed to pursue and implement change. It is important to understand that the skills and knowledge pursued and described by interviewees are much broader than those skills often thought of within the civic participation rubric. Equally important are field-specific skills, technical skills, traditional knowledge, values, and protocols. These leadership skills are transferred through formal training programs offered both in-house and by outside entities. The programs vary in length, lasting several days, weeks, or several months. Formal training is also acquired through participation in conferences and institutes, workshops, and informational materials specific to a particular topic or field of interest. In addition, several interviewees referred to a coaching process wherein community members that come to a community organization seeking help for a particular need or problem are exposed to other issues in the community. Through one-on-one coaching and encouragement, they become involved in community efforts to address those issues. Essentially, a nurturing process is in place that moves the person through a transformative process: from a “passive” state to an “active” state of empowered leadership.⁴ Finally, others referred to a process of leadership development that relies on traditional knowledge, practices and ways of knowing. In this case leadership development is grounded in the social structure of the tribe or community. This system dates back countless generations and has been central to maintaining viable Native communities in the face of tremendous physical and spiritual onslaught and oppression.

Media and Storytelling – Film and video productions that convey Native stories are powerful tools to inform the public about issues, Native culture, and socio-economic conditions in Native communities. Native radio programs dedicated to this purpose play a critical role in the distribution of information, informing listeners about how they can get engaged in a particular cause.

“It [community-based media] is a primary organizing tool for building community and cross-cultural understanding between Indian and non-Indians.”

Research – Gathering and generating information about the issues being addressed is key. Informative research helps shape public policy proposals, putting advocates in a stronger position as knowledge-holders, thus leading to new policies and practices in the field. Over one-third of the respondents stated their organization conducted research of some type, including: community surveys, needs assessments, oral history, monitoring of fish and animal stock, analysis of voting patterns, and water testing. In addition to producing new data, research methods are developed that respond to cultural differences and traditional ways of knowing.

“... at the center of this project is traditional knowledge and our people are setting the agenda. Something that we’re recommending as a part of the methodology is that our own people need to take the information; we have an advisory committee that will do the peer review so it will be traditional knowledge experts reviewing the actual information that’s gathered from this project and analyzing it. Often times it’s outsiders that are not in tune with traditional knowledge and how that works but are more in line with western science.”

Overall, these six methods are designed to engage community members and community organizations in efforts to influence public opinion, inform and/or change public policy maker attitudes and positions on critical issues, and create new programs and opportunities for Native people.



Native Culture:

Interviewees were asked what role Native culture plays in this work. What do you need to know to organize effectively in the Native community? The rationale behind asking this question is that it is often stated that, “organizing is different within the Native community.” But few specifics are provided that convey this difference. Responses received in answer to this question touched on relationships, cultural knowledge, trust, protocols, and sensitivities.

While only 16.3% of the respondents stated that an organizer in Native communities must be Native, it was generally acknowledged that a non-Native organizer would have difficulty being effective for a variety of reasons.

“...the biggest issue has to do with trust, specifically that the Native American community is wary of non-Indians engaging in organizing work in their communities ...organizing efforts that do not employ Native American people will have an extremely hard time doing work in urban or reservation communities in the state... Indian people need to see familiar faces.”

“The language issue is very specific to tribal communities, and there are few non-Indians who would be able to navigate an issue such as this.”

“Relationship building is important and takes time. People talk about who they are, where they come from, grandparents, clans, etc....There’s a lot of internal conflict, but culture plays a role in overcoming that...”

Respondents pinpointed the most effective attributes for being an organizer: being embedded in the community, having a presence, and having relationships with and knowledge of cultural protocols and ways of doing things. These attributes connect to the “relational way” that Natives structure social interaction. To some, this relational model “makes Native people natural organizers.”

“How you approach traditional people appropriately matters, make sure you bring the culturally appropriate offerings, tobacco,

herbs. Anytime you go to someone you need to do it in an appropriate way.”

There are hundreds of tribes in the United States, with hundreds of cultures and protocols. It is important to recognize these differences in working across tribal communities.

“...We follow the protocols of the Indigenous people where we work...”

“Our work to protect sacred sites involves a lot of cultural knowledge in terms of how to proceed in a respectful and appropriate manner, so we rely on Elders and Medicine People to help guide us through culturally sensitive work.”

“Honor diverse cultures in the community... There are many tribal backgrounds and traditions that are incorporated. Tribal and ethnic diversity is always recognized.”

Some respondents pointed out that consensus decision-making is more effective and appropriate in Native organizing than decision-making by majority vote. The majority decision-making model can be more expedient at times, but the trade-off is that close to half the community may be opposed to something that has been passed and work against it, thus tearing away at community cohesiveness. In contrast, consensus decision-making leads to a general agreement that a particular item will move forward without resistance.

“Consensus model doesn’t mean everyone has to agree, but that they won’t block it. It involves a lot of discussion, listening to all points of view. It’s not an ‘I’ system but a ‘we’ system.”

One respondent suggested a mixed decision-making approach, “Work on consensus model but vote sometimes when necessary.”

Finally, additional comments stressed the following: make use of cultural traditions as an organizing tool; emphasize inter-generational approaches; incorporate cultural values in the training of community organizers in Native communities; and utilize talking circles.

Impact:

Respondents across the movement organizations freely shared information about policies and practices that were adopted as a result of their work. For example, in the environmental movement, policies were enacted to protect drinking water from contamination, and to curtail harmful mining operations. Through the subsistence movement in Alaska, specific species of fish, plant and animal life have received greater protections. In urban areas, Native organizations have changed child welfare policies and procedures, created new educational programs, and established comprehensive community development plans. Native media organizations have changed policies at the Federal Communications Commission to be more supportive of telecommunications development in tribal areas. And voter engagement activities have impacted redistricting plans, encouraged the practice of creating “enhanced voter files,” and increased Native voter turnout.

While these changes are impressive, so is the broader impact on the lives of people in those communities who seek change. Respondents talked about their communities gaining a feeling of empowerment, and that there is greater confidence in their own ability to make change. “Our community saw that we were able to go head to head with our opponents, and that we overcame and influenced our tribal government to vote for water. This is the power of the community.” Another stated, “People are empowered, more able to stand up for themselves; they learn the system at work.”

Respondents also stated other changes can be seen in individuals and families stemming from new programs, opportunities, and services that are provided as a result of policy and systems change work. For example, respondents saw greater socio-economic stability, improved health, better informed and educated citizenry, and the continuation and renewal of cultural practices.

Many accomplishments are seen by the organizations in these movements. Some improvements have been the focus of work over several years while still other issues continue to emerge. Altogether, accomplishments require

human energy, resources, and organizational commitments to achieve positive change vital to individual, family, and community well-being.

Additional information about change and impact specific to these movements is contained in the Movement subsections of this report.

Challenges to the Work:

When asked what the greatest challenges are in doing the work, respondents identified a number of issues. These issues have been grouped into general themes which are presented in italics. The most frequent responses were the *lack of funding*, and the corresponding *low organizational capacity* that results. While enthusiasm for the work is high, there is frustration in not having sufficient resources to undertake the work at the level necessary. Particularly, Native organizations face enormous odds going against powerful forces such as large international corporations and entrenched political structures.

“The fact that we are David and our opponents are Goliath. We are small community organizations without resources battling against huge multi-national corporations and state and federal governments. We are working to change the entire southwest and the power dynamics here. People will eventually have to pay the true cost of water use. Organizing under these circumstances is a huge challenge.”

Community politics, the lack of collaboration, and competing interests were the next most frequently cited challenges. Tribal governments, as well as other community organizations, have a huge mandate to deal with poverty and other social needs. It is difficult to find the space for collaboration and willingness to redirect resources for a new purpose. This was clearly expressed by one interviewee:

“Working directly with tribal governments has its challenges as well. Tribal communities are often focused on a limited set of priorities, often tied to capacity and resources, and are challenged with shifting these priorities....For organizers, there is

a recognition that tribes are cautious with their political capital and therefore may not participate in issue campaigns.”

Some respondents cited *historical trauma* and the *lack of belief that change can be made* as enormous obstacles and power imbalances that exist. Nevertheless, successful campaigns can counter this skepticism and make people want to be part of the movement. Thus, the capacity to create more leaders and organizers to engage people and develop effective strategies for change needs to be significantly enhanced.

In Alaska, as well as in some rural and reservation communities elsewhere, the *lack of road infrastructure* and having *expansive geographic areas* to cover can make travel challenging and expensive. These expenses should receive special consideration by funding sources.

Finally, the *lack of data* to help explain an issue is a problem. Data is very useful in creating persuasive arguments, and developing policy options based on solid facts. Research designed with Native input, direction and insight that responds to community interests is particularly important. Accurate social and economic data on Native populations can help address another challenge that was cited, particularly with respect to urban settings, that of being a relatively *invisible population*, and, consequently, a population easily overlooked when public resources are allocated.

Funding Challenges:

Interviewees were asked what the major challenges are to getting the funds needed to support the work. A *lack of organizational capacity* was once again expressed as a significant problem. 49% of the respondents stated as much. Many of the organizations do not have development people or sufficient staff in place to seek grant support and raise funds at the level needed. One respondent stated:

“...who has the time and resources to complete grant proposals? We don't have paid staff, or an office, or professional grant writers. We work out of our homes

and often use our own money so that we can continue to offer the programs that our communities need.”

In spite of this problem, several respondents (22.4%) acknowledged that they must do a better job of communicating their needs and issues to the philanthropic sector.

The second most frequent answer given by respondents (32%) referred to the *foundations' lack of understanding about Native communities and a lack of alignment with foundation programs*. Several reasons were given as to why this exists, including: foundation personnel are largely unfamiliar with Native people and communities; Native holistic approaches to problems are not easily confined to programmatic “funding silos” administered by foundations; priorities and perspectives differ; geographical isolation exists; and there is a need for greater inclusion of Native people on the boards, staff and as resource people in foundations.

According to *State of the Work*, a report on diversity in Philanthropy: in 2011, Native Americans comprised only .3% of foundation CEOs/Presidents, .4% of full-time Executive Staff, .5% of Board/Trustees, and 1% of Program Officers.⁵ While the percentage of Program Officers and Board members has risen some since the year 2000, the percentage of CEOs and Executive Staff has remained virtually the same.⁶ According to respondents, there are too many foundations that do not have any Native input, and this disconnect negatively affects funding and programmatic decisions related to Native communities and organizations. In fact, this lack of input may be a leading factor as to why an enormous number of foundations simply give nothing to causes benefiting Natives. According to a 2011 report by the Foundation Center, a large majority of foundations do not provide any funding to benefit Native people.

“Incredibly, 1,149 (82%) of the almost 1,400 foundations in this study gave no grants benefiting Natives in 2009.”⁷

Interviewees cited other challenges to securing grant support, including: the small Native population, in comparison to other racial/

ethnic groups, is a competitive disadvantage (12.2%); the lack of data restricts cases made to foundations (12.2%); foundations give little funding to organizing, and those foundations that do fund frequently apply a narrow definition of organizing (12.2%); there is a misperception that gaming has made all Natives wealthy and that gaming tribes can address all the problems in Native communities (10.2%); large non-Native organizations receive preference over small grassroots Native organizations doing environmental justice and subsistence work (8.2%); funding cycles follow presidential elections every four years, but funds are lacking to sustain essential voter policy and engagement work between these cycles (6.1%); government regulations hinder tribal access to Media funds (4.1%); there are heavy, and sometimes unsupported, administrative costs associated with managing multiple grants, especially when grants are small (2.0%).

Research reports have consistently shown the low level of foundation support to Native causes over the decades. In addition, according to the Foundation Center's research report, the decline in foundation giving due to the recent economic crises has hit Native organizations disproportionately hard.

“...giving benefiting Native Americans dropped a whopping 30.8% from 2008 to 2009, but only 14.1% overall among the foundations analyzed in this study. Further, according to Giving USA, total giving among all foundations dropped only 8.6% in 2009.”⁸

Concerted efforts, such as Native Americans in Philanthropy's recent work to form Regional Action Networks devoted to building communications and effective partnerships between funders and Native communities, must be vigorously pursued to reverse this persistent state of underfunding.

Funding Sources:

Interviewees were asked how they got the financial resources to support their work. They reported securing funds from nine different types of sources: financial support received through

foundation grants was mentioned the most frequently (75.5%), followed by government grants (30.6%), individual contributions (24.5%), grassroots fundraising activities (20.7%), tribal grants (14.3%), social enterprises (10.2%), corporations (10.2%), service fees (8.2%), and payouts from an endowment (2.0%).

According to the 45 responses to the question about funding sources, 14 (31.1%) secured funds from only one type of source, 16 (35.6%) from two types, 11 (24.4%) from three types, three (6.7%) from four types, and only one (2.2%) from five types. Considering that 49% of all respondents stated that low organizational capacity contributed to the problem of obtaining funds, it is not surprising that the diversity of types of funding sources is low. It takes considerable time and energy, as well as specific skill sets, to secure funds through these different approaches.

A few respondents noted that they are selective about who they will approach and accept funding from. The rationale is that their organizations do not want to compromise their principles or positions on issues.

“An issue related to fundraising is that we have to evaluate where we will take resources from and where we won't. We have to look at the root of where the money is coming from so that we are not in conflict with our principles. For example, we will not accept funds directly from federal funding sources because we don't want to be reliant on the federal government.”

Foundation grants are generally considered desirable because of the flexibility provided in implementing grant activities. There is also less red tape, as well as the potential to develop a long-term relationship. However, some respondents did cite frustration with frequently encountering long lead times before a grant comes to fruition. Respondents also observed that foundations sometimes fail to respond in a timely fashion to initial inquiries about grant programs. As one person put it, “They should answer the phone.”

RECOMMENDATIONS TO FUNDERS

Recommendations to Funders: Interviewees were asked to provide specific recommendations to the funding community that will strengthen the work of their organizations in the field. Their responses shaped the 17 recommendations listed below, and are grouped in the following two categories: 1) Grants, and 2) Operations. The recommendations listed in the Grants category focus on grant structures and the targeting of grant funds. Recommendations listed under Operations entail the things a foundation should do internally regarding grants management processes and decision-making.

Grants

1. Fund more Native organizing.
2. Provide more general operating and capacity building support.
3. Make long-term multi-year funding commitments.
4. Fund grassroots Native organizations directly.
5. Invest in leadership development.
6. Support development of the telecommunications/media infrastructure.
7. Provide on-going operating support to voter engagement organizations beyond national election cycles in order to sustain progress and momentum.
8. Support Native intermediaries that are solidly grounded in Native movements.
9. Support income-generating activities such as social enterprises.
10. Incorporate interdisciplinary grant approaches that draw funds from multiple foundation program categories to support organizations and projects conducting work at the intersection of those programs, e.g., culture and environment.

Operations

11. Listen and learn about Native communities, including issues, needs and aspirations.
12. Be more responsive than directive; find common interests.
13. Communicate information about grant programs more broadly in the Native world.
14. Small grant funders should pool funds to streamline the grants application process and reporting requirements.
15. Conduct research on needs in the field in partnership with Native organizations.
16. Look beyond the small population numbers as compared to other racial/ethnic groups.
17. Bring Natives into the foundation as staff, board members and resource people; involve them in shaping and implementing foundation programs.

CONCLUSION

The Native people and organizations included in this study fulfill many roles. They serve as advocates, facilitators, conveners, organizers, service providers, and community builders, all of which are critical to maintaining and propelling the five movements examined in this study forward (Environmental Justice, Subsistence in Alaska, Native Engagement in the Urban Context, Media and Voter Engagement). These organizations confront enormous challenges in the struggle to make their culture, life-ways, families and communities healthy and intact; they do so by tackling such problems as poverty, environmental destruction, discrimination, and other threats to Native existence. Further, they undertake this work with unbridled commitment and passion, often despite very limited resources.

Native organizations are entry points for people to receive some type of assistance, to share and enjoy their culture, and to acquire knowledge and skills that enable them to assume leadership roles in the organization and the larger community—roles that contribute to change in community conditions, public policy, and broader systems that impact individual, family and community life. Many examples of positive change are cited in this report, including: new environmental protection policies; greater voter turnout and protections; new human service programs; and greater recognition of Indigenous rights. Although daunting at times, the work is essential to Native sovereignty and self-determination.

Philanthropic grantmaking institutions have an incredible opportunity to engage and partner with Indigenous organizations in pursuit of change by simply following the *Recommendations to Funders* articulated in this report.

The first recommendation, “Listen and learn about Native communities, including issues, needs, and aspirations,” has already begun by reading this report. Following the remaining recommendations, such as including more Natives in foundation governance and decision-making processes, would significantly enhance philanthropic practices and effectiveness. Funders are encouraged to reach out to the Native organizations listed in this report, as well as others, in order to build new and stronger relationships, and to extend financial support, particularly for capacity building activities designed to strengthen organizational infrastructure and organizing/advocacy work. The people who participated in this study sincerely hope more impactful steps are taken to reverse the pattern of low foundation funding to Native causes. Low funding over time has consistently plagued the field.

The five sections that follow provide the reader with a deeper contextual understanding of the findings already described: how these movements have grown, the work involved, and examples of organizations participating in these movements.

Endnotes

¹ Reina Mukai and Steven Lawrence, *Foundation Funding for Native American Issues and Peoples*, (New York, Foundation Center, 2011), 1.

² Carol Chetkovich and Frances Kunreuther, *From The Ground Up: Grassroots Organizations Making Social Change*, (Ithaca and London, Cornell University Press, 2006) 154.

³ *Ibid.* 7

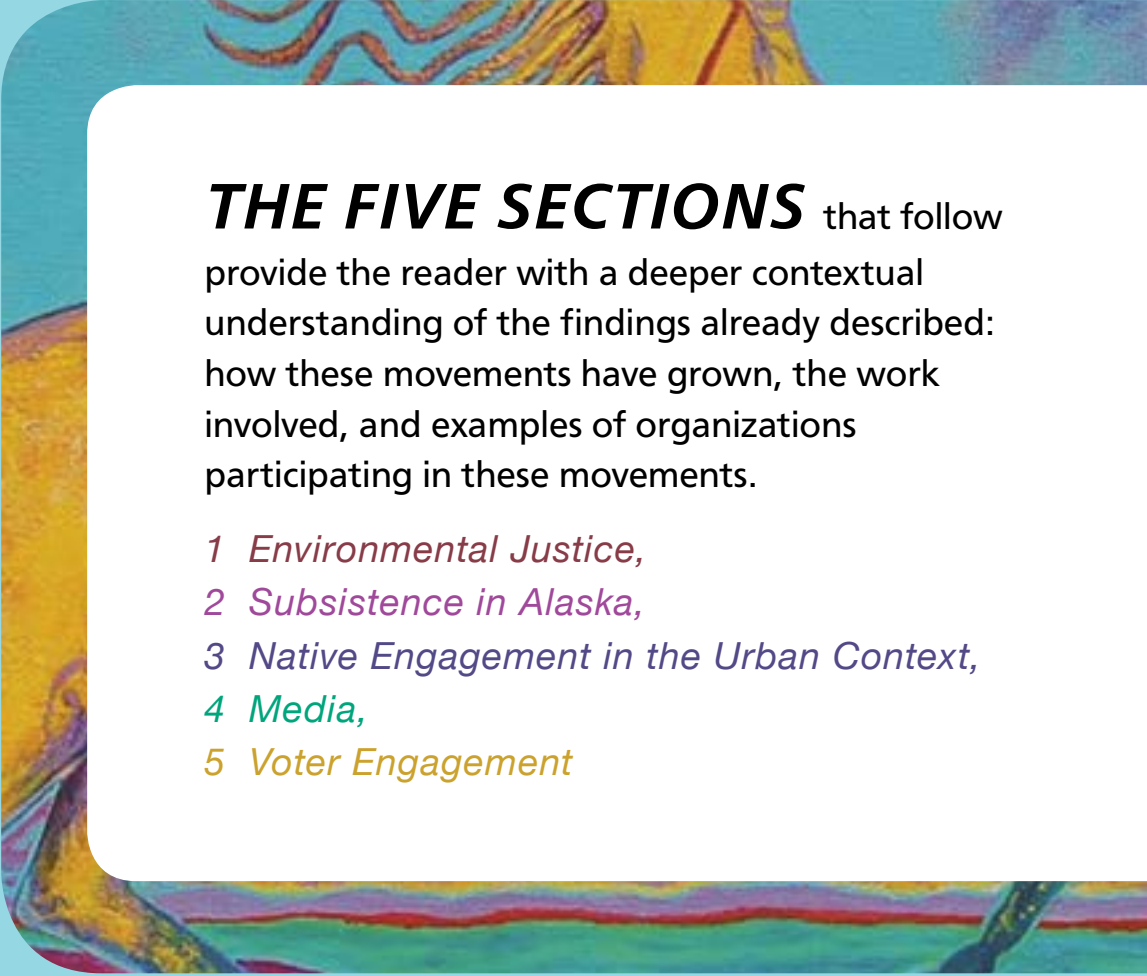
⁴ For information on moving nonprofit service organizations toward progressive social change values and practices, see: *Social Service and Social Change, A process Guide*, (Building Movement Project, Inspiring Activism in the Nonprofit Community, NY, 2006)

⁵ *State OfThe Work*, (D5 Coalition, 2012), 6.

⁶ Extrapolated from data presented in *Council Columns*, February 2002, Council on Foundations

⁷ Reina Mukai and Steven Lawrence, *Foundation Funding for Native American Issues and Peoples*, (New York, Foundation Center, 2011), 11.

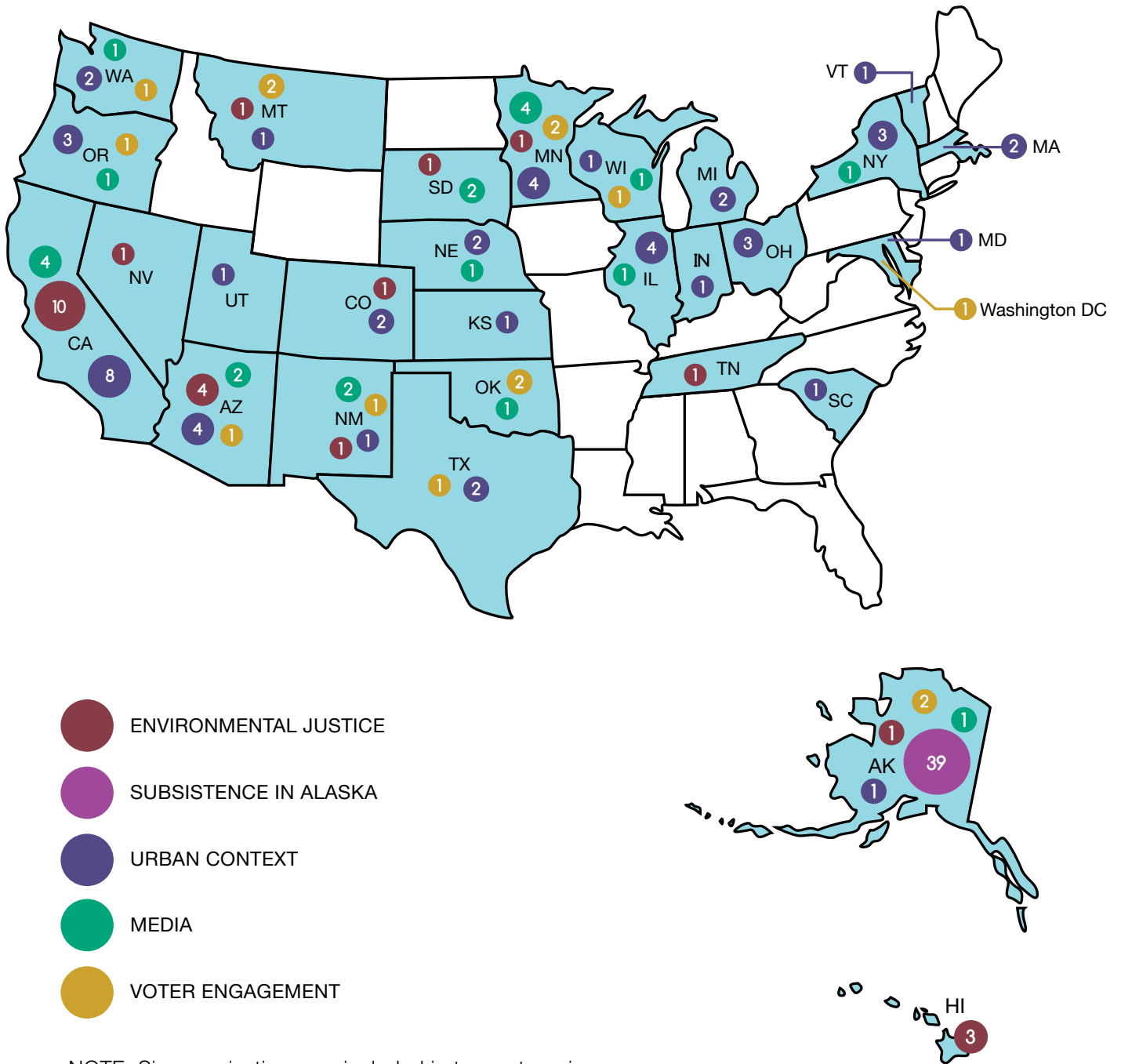
⁸ *Ibid.* 10



THE FIVE SECTIONS that follow provide the reader with a deeper contextual understanding of the findings already described: how these movements have grown, the work involved, and examples of organizations participating in these movements.

- 1 Environmental Justice,*
- 2 Subsistence in Alaska,*
- 3 Native Engagement in the Urban Context,*
- 4 Media,*
- 5 Voter Engagement*

NUMBER OF ORGANIZATIONS BY STATE AND MOVEMENT



NOTE: Six organizations are included in two categories

ENVIRONMENTAL JUSTICE

Indigenous-Led Environmental Justice Organizing in the United States

By Angela Mooney D'Arcy

“Community organizing has been a dynamic part of Native communities since time immemorial and has been directly responsible for our collective survival as distinct peoples, cultures, and nations. When our family or tribal members were hungry, we organized our communities to hunt, fish, cultivate crops, and gather food. When our tribal members were threatened by outside forces, we strategically organized ourselves to protect our communities. Many of the same strategies that have been successfully applied historically can and are being used just as effectively in our communities and tribal nations today.”

—Seventh Generation Fund for Indian Development,¹

Indigenous communities today are working on a multitude of environmental issues, such as: addressing ecological and community health impacts of unsustainable mining and fossil fuel extraction industries in Alaska;² organizing around the pollution of their aquifers as a result of extractive coal mining industries in Arizona;³ mobilizing locally and globally to protect Pe'Sla in the Black Hills;⁴ fighting for the removal of dams and the return of the salmon in California;⁵ holding public officials accountable for the community health impacts of legacies of uranium mining in New Mexico;⁶ providing models for sustainable development, green energy, and green economies for Tribal Nations;⁷ and educating their communities about critical environmental health and justice issues throughout the United States.⁸

While the federal government defines environmental justice as “the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies,”⁹ Indigenous people have taken a more expansive view of environmental justice, and name the source of environmental injustices prevalent throughout Indian Country in their articulation of an environmental justice framework.

In 1991, near the sacred Bear Butte in South Dakota, nearly 500 Native people came together at the 2nd Annual Indigenous Environmental Network Protecting Mother Earth gathering and drafted the Unifying Principle and the

Environmental Code of Ethics. The code states, in part, “The Indigenous Peoples of the Americas have lived for over 500 years in confrontation with an immigrant society that holds an opposing world view. As a result, we are now facing an environmental crisis which threatens the survival of all natural life.”¹⁰ The realities of this statement are echoed in the issues Indigenous people continue to organize around in their communities today. Many of these issues exist as a result of previous environmentally harmful acts on the part of the U.S. government, state and local agencies, and multi-national corporations. Past actions have left a legacy of polluted lands, waters, air, plants, and animals in areas that are historically, spiritually, and environmentally significant to Indigenous people.

Current land, economic, and coastal/marine development proposals continue to threaten sacred places and culturally and environmentally sensitive areas throughout the country and the world. Consequently, Indigenous people, especially members of non-federally acknowledged Tribal Nations, face severe and sometimes insurmountable barriers that are impeding their ability to engage in traditional cultural and ceremonial practices.

A common theme that emerged from the research interviews, site visits, and literature review for this report, is that Indigenous-led environmental justice work is generally grounded in, and informed by, traditional cultural and spiritual practices. As one interview respondent stated, “[t]he work is spiritual work. What you need to know is that the spiritual health of the community is a critical part of who we are. Preservation of cultural, environmental, and sacred places is the key to our survival because we need these sacred lands and waters for our spiritual renewal.”¹¹

Indigenous-led community organizations

are using multiple strategies to achieve environmental justice for Native communities throughout the United States. To build a greater understanding about this work, a total of 25 Indigenous-led environmental justice groups shared information about their missions, goals, success stories, challenges, and recommendations on how philanthropy can better support grassroots, Indigenous-led, environmental justice (EJ) work in the future. These Native EJ groups are using a variety of strategies to create positive changes in their communities: youth leadership development; community education and outreach; inter-tribal, regionally based movement building; coalition building; non-violent direct actions; professional trainings, workshops, and technical support for grassroots Native advocates; civic engagement; and legal and policy advocacy.

Despite being significantly under-resourced, and despite the “David and Goliath” syndrome that characterizes many of the current Indigenous-led EJ campaigns (small grassroots communities taking on billion dollar multi-national corporate industries), these groups are achieving significant wins and tremendous benefits for their communities in the environmental arena.

Some of the milestones, victories, and community impacts recently achieved by Indigenous groups organizing their communities around environmental justice issues include:

- Shutting down a slurry pipeline which led to the shutting down of a mine and generating station that were being allowed to access and pollute up to 300 gallons a day of water from an aquifer that serves as the sole source of drinking water for multiple communities;
- Organizing tribal community members around EJ and economic development issues which led to the adoption of the first green economy legislation passed by a tribal government;
- Establishing Indigenous leadership institutes that build the capacity of tribal youth,

elders, and community leaders to be effective organizers and advocates in their communities around environmental justice issues;

- Halting a proposal that would have opened up the Yukon Flats, an area that Indigenous communities in Alaska rely on for a variety of subsistence needs and cultural resources, to massive oil and gas exploration within the homelands of the Southern Gwich'in Athabascan of Interior Alaska;
- Stopping the Keystone Pipeline Project, which would have led to the destruction of numerous spiritually, historically, and culturally significant resources important to multiple Tribal Nations; resulted in serious and widespread environmental impacts, including polluting local drinking water sources; and significantly increased community health risks;
- Creating training programs that have seeded reservation-based businesses and sustainability projects throughout Indian Country, including the design and installation of renewable energy and water systems and the construction of environmentally sound natural buildings; and
- Preventing a toll road that would have destroyed a 9,000-year-old Native American village, ceremonial site, and historically significant cultural district listed on the National Register of Historic Places.

According to one interview respondent, the most important outcome of this EJ community organizing work is that it has helped “reclaim the heart and spirit of our ancestors’ love for the lands and waters, which continue to sustain the

lifeblood of our peoples above corporate profit-driven incentives.”¹²

Indigenous organizations confront many challenges to securing the resources necessary to address the environmental injustices facing tribal communities in the United States today. One of the biggest challenges facing the organizations engaged in this work is that the larger power dynamics of institutional racism and classism are reflected in how funds are distributed to work on EJ campaigns today. There is a perception among Indigenous-led organizations that they are often held to a different standard by funders in terms of both accountability and impact. Grassroots Indigenous-led EJ groups are frequently required to demonstrate the capacity to achieve success prior to receiving any funding that could build capacity, and to show quantifiable successes based on the funder’s timeline, a timeline that may not coincide with real world timeframes for change.

In comparison, mainstream environmental organizations are often awarded millions of dollars to do grassroots organizing in Native communities. However, funders do not seem to require proof of ability to work effectively in Indigenous communities, nor do they seem to hold the mainstream environmental organizations accountable for lack of impact afterwards. Often, upon securing foundation monies to organize in Native communities, these mainstream organizations approach Indigenous organizations for their Native contacts and advice on how to organize in Native communities. It is far too often the case that non-Indigenous organizations, and the largely non-Indigenous staff that work in such organizations, receive the lion’s share of funding to do EJ work in Indigenous communities. This philanthropic tendency to support large environmental organizations over grassroots community groups was cited in a recent research report that stated the following.

“In 2009, environmental organizations with budgets of more than \$5 million received half of all contributions and grants made in the sector, despite comprising just 2 percent of environmental public charities. From 2007-2009, only 15 percent of environmental grant dollars were classified as benefitting marginalized communities, and only 11 percent were classified as advancing ‘social justice’ strategies...”¹³

The effects of this policy are both individual and organizational. On the individual level, grassroots Native people doing environmental justice work in their communities are often doing the work without adequate financial support, and are even sacrificing their personal, limited financial resources to make sure that these critical environmental justice issues are being addressed.¹⁴ Economic hardships make it difficult for any community organizing campaign to reach its full potential.

In terms of the organization level, when large mainstream non-Indigenous organizations receive funding to engage in work they are not qualified to do, while Indigenous organizations that have the understanding and community connections to do the work are not receiving the funding to do it, important opportunities to create real change through environmental justice work are missed. Therefore, funders should reach out directly to Tribal Nations, urban Indian communities, and grassroots Indigenous groups for information about Indigenous environmental justice needs, and target funding directly to those groups.

A second challenge identified by the organizations consulted for this report is related to a lack of donor flexibility regarding funding areas and priorities. Funders often do not understand the intersections between cultural and environmental work. Since the two concepts are so deeply intertwined for Indigenous

communities, many Native-led EJ groups engage in work that would be considered both cultural and environmental. Funders tend to shy away from this model. Consequently, there is a strong need for foundations to build the capacity of their program staff and boards to effectively collaborate with Indigenous community-based organizations working toward a more sustainable world.

A final challenge frequently identified by participants was the lack of funding available to support organizational general operations, such as staff for development, website creation and maintenance, and publication of outreach materials, as well as the lack of long-term, multi-year funding to support grassroots EJ projects. Indigenous leaders consistently mentioned the shortsightedness of some current funding structures as a challenge. Making long-term investments in grassroots Indigenous-led organizations can bring about substantial benefits for Native and non-Native communities alike. Meaningful change around environmental issues in Native communities takes time to develop.

In order to build greater understanding of the EJ organizing work happening in Native communities today, two Indigenous-led organizations were selected for site visits and more in-depth interviews as part of this report. Barbareno Chumash Council was selected for the excellent work that they are doing around cultural maritime resurgence, capacity-building around the United Nations Declaration on the Rights of Indigenous Peoples, as well as to highlight particular issues impacting tribal communities not officially recognized by the United States government. Black Mesa Water Coalition was selected to highlight an Indigenous youth-founded, directed, and supporting organization, as well as its work around regional, inter-tribal capacity building and community advocacy work.

Barbareno Chumash Council¹⁵

The Barbareno Chumash Council (BCC) is a tribal community organization located in Santa Barbara County. BCC's members are Chumash descendants whose ancestral villages were located in the region. Their story is similar to that of many California Indian communities. As a result of triple layers of colonial occupation of Indigenous traditional homelands (Spanish, Mexican, American) and their frequently brutal and genocidal policies, the Barbareno Chumash tribal community, like so many California Indigenous communities, were forcibly removed from their traditional land-bases, relocated to missions, suffered the theft of their children through legally validated systems of indentured servitude, and were often forced to take their language, culture, and ceremonial practices underground.

Despite the hardships and obstacles facing landless California Indian communities today as a result of this historic legacy, BCC successfully creates, administers, and maintains significant cultural and environmental justice programs for their community and tribal communities throughout Southern California. BCC is able to accomplish this work, in part, as a result of the organization's Affiliate status with the Seventh Generation Fund for Indian Development (SGF), an Indigenous non-profit organization dedicated to promoting and maintaining the uniqueness of Native peoples throughout the Americas. SGF serves as a fiscal sponsor for the BCC.

The BCC is active in bringing Chumash people back to their maritime culture and works along with other Chumash tribal organizations to protect sacred sites and maintain the traditions and songs passed on to them from their Ancestors. BCC takes a multi-layered approach to its work by connecting ancestral lifeways to current environmental initiatives as a way to

build their community members' capacity to advocate for their culture and the environment.

BCC sponsors educational forums for tribal community members that address the gap between the old ways and the ways that communities are living now to raise community awareness about environmental sustainability and cultural justice issues. The Council also partners with local Tribes and Indigenous organizations to offer workshops on using the United Nations Declaration on the Rights of Indigenous Peoples (DRIP) as a tool for Indigenous sacred site and natural resource protection work.

As is the case with many coastal tribal communities, the ocean-going canoe, or tomol in Chumash, is central to the Chumash communities' understanding of themselves as a people. In pre-contact times, the tomol was used for transport and trade between the islands and the mainland.

One of the most significant accomplishments of the BCC has been their facilitation of the return of the Chumash people to their ancestral homeland, the island of Limuw in 2001. The Council helped organize 150 Chumash People in the second tomol crossing since 1834¹⁶ with the traditional Chumash plank canoe, 'Elye'wun. Nearly 200 years had passed since traditional paddlers had paddled from the mainland to the Channel Islands. The paddlers who made the crossing from the mainland to the islands were from different Chumash communities, working together to ensure a safe journey back to their ancient island homeland.

During the 2004 return to Limuw, BCC hosted a symposium on Sacred Sites at the ancient village site of Swaxil on the island. The gathering brought together nearly 200 Chumash people and grassroots leaders from Tribal Nations throughout California and other states to

reaffirm the participants' relationship with the land and all sacred places on this earth. The September 2012 crossing marked the 11th year of the annual return to Limuw.

BCC also works to empower its community members and representatives from neighboring tribal communities to advocate for community environmental justice needs globally via tools such as the U.N. Declaration on the Rights of Indigenous Peoples. Representatives assisted in the drafting of reports submitted to the United Nations about impacts of U.S. policies on California Indigenous coastal communities, the ocean, and surrounding environment. BCC also participated in the North America Indigenous Delegation to the 4th World Water Forum and the Alternative Water Forum in March 2012 to discuss impacts to traditional foods, including the near total eradication of steelhead trout from traditional Chumash Territory, lack of access to traditional ocean gathering areas, and other environmental and cultural issues.

Native culture informs every part of BCC's work. Returning to the Native language has been the key to successful environmental justice and cultural preservation efforts alike for the BCC. For example, the word for "green" in the Chumash language is the same as the word for "medicine," meaning, literally, that the Ancestors saw plants as medicine. As a result of monthly language classes taught by the BCC Co-Chair and hosted in collaboration with the Wishtoyo Foundation, another Chumash community-based organization, more and more tribal members are looking at plants as a way to heal and to make themselves healthier. This world view might not have been possible without the community's return to the language.

Knowing the language is essential in order to understand the stories, and the stories are the community's connection to the plants, animals, and natural world of their traditional homelands.

Learning the language is a way of recognizing the connectedness of all living things because connectedness is embedded in the language. According to BCC Co-Chair Deborah Sanchez, "The connection never dies, it is just sometimes sleeping. A return to language is a return to those memories and a return to a more sustainable way of living."

Black Mesa Water Coalition¹⁷

Black Mesa Water Coalition (BMWC) is an Indigenous-led environmental justice organization based in Flagstaff, Arizona. BMWC is dedicated to preserving and protecting Mother Earth and the integrity of Indigenous Peoples' cultures, with the vision of building sustainable and healthy communities. BMWC was formed in 2001 by young, inter-tribal, inter-ethnic people dedicated to addressing issues of water depletion, natural resource exploitation, and health promotion within Navajo and Hopi Communities.

Since its inception, BMWC has focused its organizing and advocacy efforts on the Black Mesa region of Arizona. Black Mesa is designated a female mountain in the Navajo culture and is a stronghold for the Navajo language, culture, ceremonies, and teachings. The Navajo Aquifer, sole source aquifer for the Navajo Nation and surrounding communities, has been exploited, overused, and polluted by two coal mines operating in the region: Black Mesa Mine and Kayenta Mine, owned by Peabody Energy and Coal Company.

BMCW is committed to breaking dependence on the fossil fuel industry in order to realize the true potential of the Navajo and Hopi people. BMWC has three main program areas:

1. No Coal & Environmental Justice seeks to hold Peabody Coal Company accountable for the damage done to Black Mesa's water, environment, and community health;

1. permanently close the coal mines on Black Mesa; and replace the coal-fired power plants fed by the Black Mesa mines with renewable energy.
2. Green Economy aims to develop long-term, sustainable, locally based “green” economies that place value not only on profits, but also on the protection and preservation of lands, waters, air, culture, and future generations.
3. Movement Building & Leadership Development is designed to build a strong regional environmental justice movement led by Indigenous communities and organizations, and support larger environmental and social justice movements by engaging in strategic national and international alliances that will reflect and therefore build power for the organization’s work.

Combined, these three programs force a transition away from the fossil fuel economy, put in place a green economy to replace it, and ensure long-term support for a diversified, community-owned, and sustainable way of life.

Today, BMWC staff and board are developing ways to directly engage youth in BMWC’s no coal and green economy work through programs like the recent youth delegation to Washington D.C. organized by members of BMWC and To Nizhoni Ani. Earlier this spring, eleven Navajo and Hopi youth and community members participated in a delegation to D.C. and received media training led by Resource Media to develop participant ability to effectively engage multiple audiences in D.C., including elected officials, federal agencies, regulators, and media outlets to express the need for a transition away from coal-based energy on the Navajo Nation.

Since its founding, BMWC has achieved substantial victories on behalf of the communities it serves, in collaboration with other grassroots Indigenous-led EJ groups. Some of the victories achieved include:

- The shutting down of the slurry pipeline that brought coal from the Black Mesa mine to the Mojave Generating Station in December 2005. This subsequently shut down the Mojave Generating Station itself and the Black Mesa Mine which were being allowed to access and pollute up to 300 gallons a day of water from an aquifer that serves as the sole source of drinking water for the Navajo Nation and surrounding communities;
- The establishment of the Navajo Green Economy Fund and Commission within the structure of the Navajo Nation tribal government in July 2009. This is the first green economy legislation passed by any tribal government;
- The revocation of Peabody’s life of mine permit for the Black Mesa mine in January 2010;
- The bringing together of Navajo and Hopi communities and organizations in the development of a collective long-term vision for the region. This work helped to build the foundation for the Dine Water Rights Committee that led a successful campaign against the Navajo-Hopi Little Colorado River Water Rights Settlement Agreement and Act in July 2012; and
- Current groundbreaking projects include the Black Mesa Solar Initiative, which aims to utilize the abandoned mine land of Black Mesa for a large scale solar photovoltaic installation, and the Navajo Wool Market Pilot Project, a broad production and marketing plan to capitalize on an historic source of economic strength.

Native culture plays a critical role in BMWC’s work, and ceremonies are always incorporated to provide foundation and direction for the work. In terms of organizing in the Black Mesa region, understanding local Native culture and cultural relationships is critical. BMWC has been so successful in its organizing efforts in part because they recognize and support local Indigenous community organizers directly rather than trying to co-opt or duplicate existing

community-based organizing efforts. For example, by collaborating with community organizers like To Nizhoni Ani (Sacred Water Speaks), whose members are fluent Navajo speakers and knowledgeable about both traditional protocols and current reservation political and community structures, they are able to amplify the outreach and impacts of both organizations, thus supporting BMWC's goal of building a strong regional, Indigenous-led, environmental justice movement.



Endnotes

¹ STC Community Organizing Workbook, *Community Organizing in Indian Country: A Strengthening the Circle Briefing Paper*, Seventh Generation Fund for Indian Development, April 14, 2010.

² Interview with Faith Gemmill, Executive Director, REDOIL, August 13, 2012.

³ Interviews with Jihan Gearon, Executive Director, Black Mesa Water Coalition and Marshall Johnson, To Nizhoni Ani, August 9, 2012.

⁴ Earlier this year, a portion of the Black Hills, the sacred site Pe' Sla was put up for sale by private property owners. The Oglala Sioux Tribe asked a federal agency to intervene, and in collaboration with a fundraising effort launched by the Tribe and the website Last Real Indians (LRI), have thus far been able to raise funds for an offer of purchase to the property owners. Schilling, Vincent, "Pe' Sla Purchase: Not Out of the Woods Yet," Indian Country Today Media Network, September 7, 2012, available at <<http://indiancountrytodaymedianetwork.com/2012/09/07/pe-sla-purchase-not-out-of-the-woods-yet-132944>>

⁵ One such struggle in California is the Winnemem Wintu Tribe longstanding battle against the Shasta Dam raising proposed by the federal government. For more information see Marc Dadigan, "Winnemem Wintu Tribe Struggles to Protect Sacred Sites," California Watch, July 17, 2012, reposted on HuffPost San Francisco, available at <http://www.huffingtonpost.com/2012/07/17/winnemem-wintu_n_1681397.html>

⁶ Interview with Nadine Padilla, Coordinator, Multicultural Alliance for a Safe Environment, July 23, 2012.

⁷ Interview with PennElys Dros, Executive Director, Sustainable Nations, August 9, 2012.

⁸ For a more detailed list of issues than this report allows, see "Snap-shot of environmental and economic justice issues in Indigenous lands," available on the Indigenous Environmental Network website at <<http://www.ienearth.org/about/>>

⁹ U.S. Environmental Protection Agency website, available at <www.epa.gov/environmentaljustice/>

¹⁰ Indigenous Environmental Network website, <<http://www.ienearth.org/about/>>

¹¹ Interview with Rebecca Robles, Co-Director, United Coalition to Protect Panhe, June 12, 2012.

¹² Interview with Faith Gemmill, Executive Director, REDOIL, August 13, 2012.

¹³ Sarah Hansen, *Cultivating the Grassroots: A Winning Approach for Environment and Climate Funders*, (Washington DC: National Committee for Responsive Philanthropy) 2012

¹⁴ One interview respondent mentioned selling personal property such as livestock to raise money to support organizing work around urgent environmental justice issues in the communities, and several interview respondents mentioned sometimes working without pay and/or benefits like health insurance, or covering the costs of gas as sacrifices being made at the personal level to support the work being done.

¹⁵ This case studied was compiled from information gathered from the following sources: Interview with Deborah Sanchez, Co-Chair, Barbareno Chumash Council, July 29, 2012, Roberta R. Cordero, "Full Circle: Chumash Cross Channel in Tomol to Santa Cruz Island," The Chumash: Cultural and Historic Resources of the Channel Islands National Marine Sanctuary, available at <www.channelislands.noaa.gov/cr/tomol2.html> and Georgiana Valoyce Sanchez, Barbareno Chumash Council, "Coming Full Circle," Grant Proposal, 2004.

¹⁶ "In 1976, Helek (Peregrine Falcon) was the first tomol to be built in modern times. Her design is based on ethnographic and historic accounts as well as archeological data, she was paddled by a crew comprised of 10 members of the modern Brotherhood of the Tomol from Tuqan to Wi'ma and then to Limuw in a grueling and much-celebrated journey," from Roberta R. Cordero, "Full Circle: Chumash Cross Channel in Tomol to Santa Cruz Island," The Chumash: Cultural and Historic Resources of the Channel Islands National Marine Sanctuary, available at <www.channelislands.noaa.gov/cr/tomol2.html>

¹⁷ This case studied was compiled from information gathered from the following sources: Interview with Jihan Gearon, Executive Director, Black Mesa Water Coalition, August 9, 2012, Site Visit with BMWC, August 8-9, 2012, BMWC Fall 2012 Newsletter, "Press Release, Black Mesa Water Coalition Receives Award from the Walden Woods Project: President Bill Clinton Encourages Clean Energy Development on Tribal Land," August 1, 2012, BMWC Snapshot 2012, and the BMWC website, available at <www.blackmesawatercoalition.org>

ENVIRONMENTAL JUSTICE ORGANIZATIONS

ALASKA

Resisting Environmental Destruction on Indigenous Lands (REDOIL) is a movement of Alaska Natives of the Inupiat, Yupik, Aleut, Tlingit, Eyak, Gwich'in and Denaiana Athabaskan Tribes who came together in June 2002 in Cordova, Alaska to form a powerful entity to challenge the fossil fuel and mining industries and demand Indigenous rights to a safe and healthy environment conducive to subsistence. The three core focus areas of REDOIL are Sovereignty and Subsistence Rights, Human and Ecological Health, and Climate Change and Climate Justice. Address: 456 N. Alaska Way, Palmer, Alaska 99645, (907) 750-0188.

ARIZONA

Black Mesa Water Coalition (BMWC) is dedicated to preserving and protecting Mother Earth and Indigenous Peoples cultures, with the vision of building sustainable and healthy communities. BMWC strives to empower young people while building sustainable communities. BMWC's current program areas are No Coal & Environmental Justice, Green Economy, and Movement Building & Leadership Development. Combined, these three programs force a transition away from the fossil fuel economy, put in place a green economy to replace it, and ensure long-term support for a diversified, community-owned and sustainable way of life. Address: P.O. Box 613, Flagstaff, AZ 86002, (928) 213-5909, blackmesawc@gmail.com, www.blackmesawatercoalition.org

Laguna Acoma Coalition for a Safe Environment is a grassroots based coalition of concerned citizens from the Laguna and Acoma Pueblos in New Mexico. LACSE's goals are to educate, empower, and inform tribal members about uranium mining and other environmental issues. LACSE emphasizes the effects that uranium has had, and continues to have, on the environment, culture, and society so that Indigenous people can make informed decisions regarding this resource and its impact on the environment, economy, and health. Address: 9000 E. Chaparral Rd, Scottsdale, AZ 85256-2626 (480) 423-6221

Sustainable Nations Development Project promotes the sovereignty, environmental health, and cultural health of Indigenous Nations through community-directed appropriate technology development work. Sustainable Nations offers culturally based training, consulting, and project development for Indigenous peoples in renewable energy, natural building, ecologically healthy wastewater treatment, and systemic sustainable Nation planning. Address: P.O. Box 3745, Tucson, AZ 85722, (707) 599-5935, www.sustainablenations.org

To Nizhoni Ani (TNA) is a grassroots organization which originated just east of Big Mountain on the Navajo (Dine) Nation in Northeast Arizona. TNA's mission is to preserve and protect the environment, land water, sky and people and advocate for the wise and responsible use of the natural resources of Black Mesa. Address: P.O. Box 657, Kykotsmovi, AZ 86039, www.to-nizhoni-ani.org

CALIFORNIA

Barbareno Chumash Council is a tribal organization representing Chumash descendants whose ancestral villages were located in what is now the general Santa Barbara area. The Council is active in bringing Chumash people back to their maritime culture and revitalizing the Barbareno Chumash language. Along with other Chumash tribal organizations, the Council works to protect sacred sites and maintain the traditions and songs passed on from Chumash ancestors. Address: 1263 East Valley Road, Santa Barbara, CA 93108, (562) 716-1025, www.barbarenochumashcouncil.com

California Indian Basketweavers Association (CIBA) was formed in part as a way to collectively address the significant issues impacting California Basketweavers, including the destruction of plant habitats, pesticide contamination of gathering areas, and difficulty obtaining access to gathering sites. CIBA's goal is to preserve, promote, and perpetuate California Indian basketweaving traditions while providing a healthy physical, social, spiritual, and economic environment for basketweavers. Address: 428 Main Street, Woodland, CA 95776, (530) 668-1332, ciba@ciba.org, www.ciba.org

California Indian Environmental Alliance (CIEA) was created in 2006 by California Tribal representatives and advocates to address mining contaminants, including mercury, left over from the California Gold Rush. Their core program work is the Tribal Health Program which provides trainings on how to avoid mercury and PCBs in fish for communities, for WIC clinics staff and for health care providers (CME credits available). Available materials include the Mercury Tribal Health Toolkit, Eating Fish Safely brochures and the WIC Making Healthy Fish Choices safe fish consumption education curriculum. CIEA believes the only acceptable solution is to clean up the legacy of these mine sites and the water contaminated by them and holds regional strategy meetings with tribes to build solutions. Address: P.O. Box 2128, Berkeley, CA 94702, (510) 848-2043, www.cieaweb.org

Chumash Maritime Association (CMA) is committed to strengthening the dignity and identity of Chumash people of all ages by reclaiming their maritime culture through practical knowledge of their homeland in all its elements. CMA programs are rooted in their traditions such as native plant restoration, harvesting for material culture, songs, storytelling, educational outreach, public art, youth camps, and hosting gatherings to strengthen their community. CMA programs help raise public and community awareness about Indigenous maritime cultures and the spiritual, cultural, and environmental importance of protecting local marine ecosystems. Address: P.O. Box 3728, Santa Barbara, CA, (805) 708-2541, www.chumashmaritime.org

Cultural Conservancy is committed to protecting and restoring Indigenous cultures, empowering them in direct application of their traditional knowledge and practices on their ancestral lands. Cultural Conservancy acknowledges the essential role of Native peoples in preserving environmental integrity and biological diversity and is committed to cross cultural interaction for environmental protection and peacemaking. Address: P.O. Box 29044, Presidio of San Francisco, CA 94129-0044, (415) 561-6482, www.nativeland.org

Indian People Organizing for Change is a community-based organization in the San Francisco Bay Area. Its members, including Ohlone tribal members and conservation activists, work together in order to accomplish social and environmental justice within the Bay Area American Indian Community. Current projects include the preservation of Bay Area shellmounds through shellmound walks and advocating for the preservation of sacred burial sites in the Emeryville Mall, Glen Cove,

and Hunters Point in San Francisco. Address: shellmoundwalk@yahoo.com, (510) 575-8408, www.ipocshellmoundwalk.intuitwebsites.com

InterTribal Sinkyone Wilderness Council, a Tribal nonprofit conservation organization comprised of 10 federally recognized Northern California Indian Tribes, was formed in 1986 to reestablish local Indian stewardship in the Sinkyone region of the North Coast through cultural land conservation, restoration of the redwood ecosystem, management of traditional resources, environmental education, and Native rights advocacy. Address: P.O. Box Ukiah, CA 95482, (707) 468-9500, director@sinkyone.org

Sacred Places Institute for Indigenous Peoples (SPIIP) builds the capacity of Indigenous Peoples and Tribal Nations to protect sacred lands, waters, and cultural resources by offering legal and policy advocacy, public education, leadership development, community organizing, and media services. SPIIP researches, develops, and advocates for policies that protect sacred places, supports Indigenous-led campaigns for the protection of sacred places, and promotes Indigenous leadership with an emphasis on engaging activists, artists, and youth. Address: Sacred Places Institute for Indigenous Peoples, At LA WATERKEEPER, 120 Broadway, Suite 105, Santa Monica, CA 90401, (310) 394-6162 x111, a.mooneydarcy@gmail.com

United Coalition to Protect Panhe (UCPP) is a grassroots alliance of Acjachemen people dedicated to the protection of their 9,000 year old sacred site and ceremonial grounds Panhe. UCPP helps build the capacity of tribal community members to more effectively protect the cultural and environmental resources at Panhe. Address: 119 Avenida San Fernando, San Clemente, CA 92672, (949) 573-3138, rebrobles1@gmail.com

Wishtoyo Foundation protects and preserves the culture and history of coastal communities and fosters responsibility to waters, marine habitats, and watersheds through research, education, community action and where necessary, citizen enforcement. Wishtoyo utilizes traditional Chumash beliefs, practices, songs, stories, and dances to create self-respect and a greater awareness of Indigenous connection with, and dependence upon, the natural environment. Address: Nicholas Canyon County Beach Park, 33904 Pacific Coast Highway, Malibu, CA 90265, (805) 658-1120, www.wishtoyo.org

COLORADO

Dine CARE is an all-Navajo environmental organization, based within the Navajo homeland. Dine CARE strives to educate and advocate for their traditional teachings as they protect and provide a voice for all life in the Four Sacred Mountains. They promote alternative uses of natural resources that are consistent with the Dine philosophy of Beauty Way. Their main goal is to empower local and traditional people to organize, speak out, and determine their own destinies. Address: 10 A Town Plaza, PMB 138, Durango, CO 81301, (970) 259.0199 (office), kiyaani@frontier.net

HAWAII

Ka'ala Farm, Inc. is a nonprofit organization whose mission is to reclaim and preserve the living culture of the Po'e Kahiko (people of old) in order to strengthen the kinship relationships between the 'aina (land, that which nourishes) and all forms of life necessary to sustain the balance of life on these vulnerable islands. Ka'ala carries out this mission through hands-on experiences designed to teach the importance of love, care, and respect for the land at the Cultural Learning Center. Ka'ala's Native Hawaiian Plant Project engages the public via community events, native plant workshops, and guided hikes. The WHS Hawaiian Studies Program combines traditional classwork with field internships in archaeology, native plant restoration and health to educate and empower the next generation of community leaders. Address: P.O. Box 630, Waianae, HI 96792, (808) 696-4954, kaalafarm@gmail.com, www.kaalafarm.org

KAHEA Hawaiian Environmental Alliance is a community-based organization working to improve the quality of life for Hawai'i's people and future generations through the revitalization and protection of Hawai'i's unique natural and cultural resources. KAHEA advocates for the proper stewardship of Hawai'i's resources and for social responsibility by promoting multi-cultural understanding and environmental justice. Address: P.O. Box 37368, Honolulu, HI 96837, (808) 524-8220, www.kahea.org

Sust'ainable Molokai is a nonprofit organization which began in 2008 as a grassroots initiative to maintain Molokai island's rich culture and historic legacy of 'aina momona (abundant land) while embracing modern pathways to a sustainable future. The organization focuses on education, training, and advocacy; identifying existing community assets and inherent challenges; and fill complementary roles that advance local and Indigenous efforts. Address: P.O. Box 250, Kaunakakai, HI 96748, (808) 560-5410, info@sustainablemolokai.org

MINNESOTA

Indigenous Environmental Network is an alliance of grassroots Indigenous Peoples whose mission is to protect the sacredness of Mother Earth from contamination and exploitation by strengthening, maintain, and respecting traditional teachings and natural laws. IEN was established in 1990 within the United States to address environmental and economic justice issues. IEN builds the capacity of Indigenous communities and tribal governments to develop mechanisms to protect sacred sites, land, water, air, natural resources, health of the people and all living things, and to build economically sustainable communities. Address: P.O. Box 485, Bemidji, MN 56619, (218) 751-4967, www.ienearth.org

MONTANA

Native Action is a nonprofit community empowerment organization located on the Northern Cheyenne Indian Reservation in southeastern Montana. The mission of Native Action is to bridge racial, socioeconomic, and environmental barriers by empowering, challenging and educating people in order to protect the environment and the quality of life for future generations. Address: P.O. Box 409, Lame Deer, MT 59043, (406) 477-6390, www.nativeaction.org

NEW MEXICO

Multicultural Alliance for a Safe Environment (MASE) is rooted in the experiences of uranium-impacted communities of the southwestern U.S. MASE core groups represent communities working to restore and protect the natural and cultural environment through respectfully promoting intercultural engagement among communities and institutions for the benefit of all life and future generations. Address: P.O. Box 4254 Albuquerque, NM 87196, (505) 262-1864, Masecoalition2008@gmail.com, www.masecoalition.org

NEVADA

Indigenous Peoples Council on Biocolonialism (IPCB) monitors and evaluates the complex linkages between biotechnology, intellectual property rights, and the forces of globalization in relation to Indigenous peoples' rights and interests. The IPCB advocates for the protection of Indigenous Peoples' rights in relation to the protection of their genetic resources, biodiversity, and cultural heritage. The IPCB also develops publications and programs including the Emerging Indigenous Leaders Institute, a program committed to developing the next generation of Indigenous leaders. Address: P.O. Box 72, Nixon, NV 89424, (775) 657-6128, ipcb@ipcb.org, www.ipcb.org

SOUTH DAKOTA

Defenders of the Black Hills is a group of volunteers without racial or tribal boundaries whose mission is to preserve, protect, restore, and respect the area of the 1851 and 1868 Fort Laramie Treaties. Address: P.O. Box 2003, Rapid City, South Dakota, 57709, bhdefenders@msn.com, www.defendblackhills.org

TENNESSEE

Chattanooga InterTribal Association (CITA) works with community groups and agencies to support the absolute preservation and protection of Native American mound sites in Tennessee, including the Moccasin Bend and Chickamauga Mound Sites. CITA also supports the US National Park Service efforts towards collaboration with Native nations in preserving and protecting the cultural and natural resources of Moccasin Bend. Address: 209 Morningside Drive. Chattanooga, TN 37404. (423) 781-0197, cita@moccasinbend.net, www.moccasinbend.net/cita/

SUBSISTENCE IN ALASKA

By Jonella Larson White

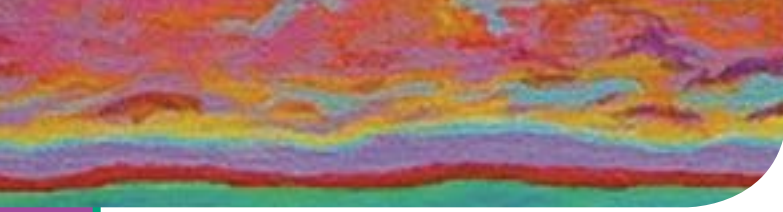
The word *subsistence* is the primary term used in Alaska to describe the process in which a person or group of people obtain and/or harvest wild foods for personal sustenance. For some, the word may evoke notions of hunters and gatherers who live in remote and economically challenged or underdeveloped communities. To many Alaska Natives, however, to subsist goes beyond simply securing nutritional sustenance. It is an immersion within the natural environment that often begins in one's formative years. It provides the physical, mental, spiritual, and cultural capacity to understand and survive in the natural world, a world that is respected and shared with plants, animals, and mammals. It is keen awareness of the environment. Among other things, *subsistence* is a complex and extremely fragile relationship between people and all living beings—it is a consciousness and an action that is difficult to fully understand and articulate in one simple word.

Approximately 120,000 Indigenous people live in Alaska and make up a little more than 19% of the state's overall population.¹ The majority of Alaska Natives live in rural and remote parts of the state within communities that range in population from a few hundred to a few thousand. Hundreds of miles of wilderness including rivers, lakes, and mountains from dense forest to rolling tundra separate one community from the next. The majority of these communities are only accessible by plane, boat, all terrain vehicle, or snowmobile. This means that fuel, fresh produce and groceries, as well as mail are flown in by plane or shipped in by barge. Those who live in rural communities undoubtedly have substantially higher expenses than those who live in Alaska's

urban communities. In this regard, harvesting *subsistence* foods not only provides nutritional, spiritual and cultural sustenance, economically it is also less expensive for many people. Freshly harvested caribou, bowhead whale, walrus, wild salmon, or waterfowl from one's back yard, overall, makes more sense than flying in and eating beef or chicken meat from an unknown food processing plant outside of the state.

There are approximately 11 Native nations that call Alaska home and each nation geographically occupies its own region within the state. These Native nations include the Inupiat, St. Lawrence Island Yupik, Yupiit, Athabaskan, Gwitch'in, Unangax (Aleut), Sugpiat (Alutiiq), Eyak, Tlingit, Haida, and Tsimshian nations. The size of Alaska is immense and its geography is vast. The arctic, and portions of the subarctic region, is treeless where below the tundra the ground is frozen year round. The southeastern part of the state, on the other hand, is home to America's northernmost national forest, the Tongass National Forest, and receives the highest annual precipitation levels in the state. Each of Alaska's Native nations has occupied their homelands for countless generations where they have learned to adapt and survive in the diverse and extreme weather environment with surrounding resources.

The Alaskan Inuit consist of the Inupiat who live in the northern and northwest regions and islands of Alaska, the St. Lawrence Island Yupik who live on St. Lawrence Island (approximately 160 miles from Alaska's mainland and 40 miles from Siberia), and the Yupiit (Yup'ik and Chup'ik) whose homelands are in southwestern Alaska in the Yukon-Kuskokwim region, the Bristol Bay region, and on Nunavak Island.



The Inupiat speak several dialects of the Inuit language, a language that extends into Canada and Greenland. The St. Lawrence Island Yupik have cultural and linguistic associations with the Siberian Yupik who live along the Chukchi Peninsula of Siberia. The five dialects under the Yupiit language umbrella make it the largest Alaska Native language family in the state.²

The Unangax (also known as the Aleuts) are from the Aleutian Islands, a chain of approximately 300 islands that extend over a thousand miles westward from the Alaska Peninsula toward Russia's Kamchatka Peninsula. The Unangax speak the eastern and western dialects of the Unangax language. The Sugpiat (also known as Alutiiq) live in the Gulf of Alaska region and speak a Native language closely related to the Yup'ik language. The Sugpiaq language is divided into two dialects, the Koniag and the Chugach dialects. The Unangax and the Sugpiat are neighboring tribes and are maritime people who, like the Inuit and Yupiit, rely on resources from the sea, land, and rivers.

The Alaskan Inuit, Unangax, and the Sugpiat receive their sustenance from resources harvested from the sea (marine mammals including bowhead, minke and beluga whale, walrus and seal; numerous types of fish; and, seafaring birds), the land (reindeer, caribou, moose, musk oxen, and bear as well as various plants and berries and migratory birds), and rivers (fish).

The Athabascan people occupy the majority Alaska's interior from the Brooks Range to the Cook Inlet coast of Southcentral Alaska and speak 11 languages—Koyukon, Han, Holikachuk, Deg Hit'an, Upper Kuskokwim, Tanana, Tanacross, Upper Tanana, Dena'ina and Athna. The Gwich'in reside in the northeastern

part of the state. The Athabascan and Gwich'in families extend into Canada and parts of the contiguous United States. These interior Alaskan people receive their sustenance from harvesting fish from rivers and wildlife on the land including moose, caribou, sheep, bear, beaver and muskrat. They also harvest numerous wild berries and greens from the tundra and forest. The Cook Inlet Athabascans with homelands along the southern coast of Alaska also harvest marine mammals including beluga whale and seals from the sea.

The Southeastern Native nations are typically considered to be the Eyak, Tlingit, Haida, and Tsimshian tribes who live in the southeastern corner of Southcentral Alaska and in Southeast Alaska. The Eyak nation is bordered by the Sugpiat nation to the west, the Athabascan nation to the north, and the Tlingit nation to the east. The Eyak are linguistically in the same family as the Athabascan. The Tlingit, Haida, and Tsimshian are the furthest north of the Northwest Coast Indigenous people. The linguistic families for the Tlingit, Haida, and Tsimshian tribes extend into British Columbia and down the western coast of the contiguous United States. In Alaska, the homelands for these tribes are on islands located along Alaska's panhandle where they harvest resources from the ocean and the land including an array of shellfish, fish, seal, and sea lion, as well as moose and bear from the land.

Subsistence, is an adopted term used today to describe, protect and often defend Alaska Natives who practice their inherent relationship with the environment. In Alaska, it appears that the word became popularized during the middle of the 20th century, at a time when land rights were quickly coming to the forefront of Indigenous, state and federal agendas. As a prerequisite to the development and construction of the TransAlaska Oil pipeline, land claims with Alaska's Indigenous people needed to

be addressed. The result was that Congress unilaterally passed the Alaska Native Claims Settlement Act (ANCSA) in 1971. Congress used ANCSA to avoid the potentially lengthy process of entering into treaty settlements with Alaska Native tribes. Of major significance, ANCSA eliminated all Indigenous land claims and extinguished the aboriginal right to hunt and fish. Furthermore, ANCSA provided the federal government with title to the majority of Alaska's land and resources for a relatively small payment made to newly established Native corporations.

A total of 13 for-profit regional Native corporations (12 in Alaska and one in the lower '48 for the Alaska Natives who had relocated to the continental states) were created with regional land boundaries set to mirror the respective boundary lines of each Native nation. Generally speaking, the regional Native corporations became the landowners of the subsurface estate to the lands remaining in Native control, while the some 200 Native village corporations became the owners of the surface estate. Alaska Natives born in or before 1971 became shareholders of the corporations and received 200 shares: 100 shares in their regional corporation and 100 shares in their village Native corporation. Shareholders of the 13th regional corporation became shareholders at large, receiving 100 shares each. Only a few Native village corporations in the state own both the surface and subsurface estate of their designated land. Despite being among the last remaining Indigenous people in North America to rely primarily on a subsistence lifestyle, Congress' decision to extinguish the Native right to hunt and fish set the stage for legal, moral, and political debate to ensue in the following years.

The Alaska National Interest Lands Conservation Act (ANILCA) passed in 1980. ANILCA essentially mandated a subsistence preference for "rural residents" but not for all Alaska Natives.

ANILCA remains in place today in its original form, but Natives are learning that its rural preference does not offer adequate protection against the process of urbanization, which has engulfed several formerly rural Indigenous communities and disqualified them from the law's provisions. Quiet battles are also being waged over federal and state regulations. Among the most recent threats are changes in hunting and fishing permits that to Alaska Native critics represent an effort to individualize and break up the communal practice of subsistence. Today Alaska Natives remain vigilant in their efforts to protect their subsistence cultures.³

The continued debates over subsistence rights for Alaska Natives are complex and often result in the ongoing development of numerous guiding principles and policy recommendations initiated by Alaska Natives.

In addition to the challenges of maintaining a healthy and active *subsistence* lifestyle, Alaska Natives are in the midst of experiencing the impacts of climate change, high-energy costs, and numerous unsustainable extractive industrial development projects. These projects either occur, or are proposed, within or in close proximity to their homelands and disrupt fragile ecosystems. At the same time, renewable energy and conservation projects, along with the movement to build more sustainable communities, are underway in many of Alaska's villages and cities. For example, in the remote Yup'ik/Athabascan village of Igiugig, Alaska (population 70), the village council recently initiated a large community greenhouse project. It took two years to secure the funds and build the infrastructure. The greenhouse currently provides fresh vegetables, fruit,

berries, herbs and greens. The people of Igiugig welcome and tend to the fresh, inexpensive and homegrown food on a daily basis, often using it to complement their existing Native diet. This greenhouse pays for itself with the use of three wind turbines that produce enough energy for electricity and heat to last through the spring, summer, and fall seasons.

Food security is another term that has recently made its way into the vocabulary of Alaska Natives as they work to protect their resources from the threats of unsustainable industrial development. Some of these threats include oil, gas, timber and coal development, large-scale mining, commercial fish trawling, and climate change. Many Native leaders, who currently work on behalf of Native *subsistence* practices or the protection of resources from disruptive development, tend to either interchange or actively use both terms. The current number one priority for the Inuit Circumpolar Conference (ICC) in Alaska is *food security*. This organization currently works to achieve this priority in two ways, through culturally based research and then through the development of state, national, and international policy.

The complexities associated with the land, *subsistence* and *food security*, and governance issues within the state of Alaska have resulted in the establishment and formation of several types of Native organizations that advocate for, protect, and manage cultural resources on behalf of Alaska Natives. They include stand-alone grassroots nonprofit organizations, quasi-governmental management organizations, and federally recognized tribal governments. Many, however not all, are identified within the thumbnail list of this report and are clustered under the appropriate categories. Those identified currently work within their various capacities to ensure that Alaska Native people will continue to have access to resources that allow them to maintain productive and healthy

lives within their natural environments.

The nonprofit organizations and Alaska Native tribal governments that work to protect, advocate, and ensure the continuation of *subsistence* practices for Alaska Natives receive annual funding from private foundations, state, and federal grants and (for some) through nominal membership fees and fundraising efforts. Common start-up funding themes, particularly with the quasi-governmental and tribal government organizations, started with financial support secured through federal appropriations and federal competitive sources through the Department of Interior as well as the Fish and Wildlife, Office of Subsistence Management (OSM). Many of the smaller grassroots nonprofit organizations, however, have relied primarily on funds received through private foundation grants, donations, and membership fees.

One common theme shared among all three clusters of *subsistence* based organizations was the need to diversify funds and develop ongoing relationships with funders in the private sector. Alex Anna Salmon, President for the Igiugig Tribal Village Council (ITVC), articulated the ITVC's preference to work with philanthropic agencies over federal and state agencies due to the contrast in relationships between funder and organization:

They [foundations] are the preferred funding agency because you develop a relationship with them verses [sic] just being treated as another agency expected to produce all this paperwork that sometimes serves no purpose. With the foundations, on the other hand, they genuinely want to see a change from their funding and they don't care about the stats [sic] and the measurements... they care more about how lives have been enriched so it's a different reporting technique. With private foundations, you have the ability to build a lasting relationship—if you get funded one time and

you perform well, the chances [of] getting funded again actually increase.⁴

In addition to the need to develop lasting relationships with funders, organizations expressed concern about “mission drift,” associated with relying on restricted funds. Mission drift occurs when organizational energy is focused on meeting the goals of a funder rather than working toward the goals set by the organization. With limited staff, organizations found that the best funding partnerships, along with the most effective work, occurs when funding agencies provide organizations the flexibility and control to set their own agenda in ways that empower them to meet their mission.

Subsistence and food security are integral to Alaska Natives as they continue to move forward to protect, practice and perpetuate their understanding of space, place and identity in the north. Organizations and funding partners who work on behalf of Alaska Natives today are an essential part of this equation.

Eyak Preservation Council

When the spill happened, it was the day the ocean died but it was also the day that something within me came to life.

Dune Lankard, Eyak, Founder of EPC⁵

On March 24, 1989, the largest oil spill in North America took place in the Prince William Sound located off the southern coast of Alaska. Over 10 million gallons of crude oil dumped into the ocean, killing thousands of birds, fish, mammals, and their ecosystems. The spill directly impacted the lives and the livelihood of thousands of Alaskans who continue to find residual crude under rocks along the shoreline to this day. This tragedy, one of the largest environmental disasters recorded in history, is known as the Exxon Valdez Oil Spill, and it surrounds the

land of the Eyak nation, the Alaska Native people of the region. The Native people living in the boundaries of the Eyak nation make up approximately 17% of the total population in the region. Although the percentage is small, they are the largest private landowners in the Cordova area.

While oil clean-up efforts for the Exxon Valdez were underway, the Eyak Corporation (village corporation) and the Chugach Corporation (regional corporation) were in the midst of actively moving forward with an initiative to clear cut approximately 700,000 acres of forest land between Cordova and Kodiak, Alaska.⁶ This concerned Dune Lankard, Eyak tribal member and fisherman, his family, and close friend, Carol Hoover. If the clear cutting were to commence, not only would they live with a severely compromised ocean ecosystem, they would also face harsh impingement on the land habitat. Dune, his family, and Carol conceived the Eyak Preservation Council (EPC), a grassroots environmental and social change organization in Cordova, Alaska. EPC’s mission is: “To preserve, restore and celebrate wild salmon, culture, and habitat through awareness, education and the promotion of sustainable livelihoods within the communities of the Copper River and Prince William Sound watersheds of Alaska.” One of their first initiatives was to organize Native Corporation shareholders to vote against the clear-cut initiative, a vote they won with 87% voting in favor of land conservation.

Two decades later, EPC continues to work to fulfill its mission in the Prince William Sound/Copper River area. *Copper River Wild Salmon Forever*, *Sustainable Communities*, and *Culture* are three of EPC’s current programs. *Copper River Wild Salmon Forever* works to preserve the environment and promote stewardship. *Sustainable Communities* promotes economies

that incorporate appropriate technologies for sustainable communities. *Culture* fosters, encourages and supports Indigenous people's self-determination and empowerment. An example of an initiative underway under the *Sustainable Communities* program is the *Cordova Community Cold Storage Kitchen Project (CCCS)*. In 2007, the project received statewide recognition as one of the top four business concepts within the state. This project will offer subsistence harvesters, as well as small-scale commercial fishermen, access to space and equipment to safely prepare and store foods with a state of the art processing plant, kitchen, and freezer facility. Energy costs associated with the operations of a facility such as the proposed CCCS project tend to be one of the biggest financial barriers to maintain. As a result, EPC has incorporated the development of solar, wind, and tidal power sources to offset these costs within its business development plan. The final design for the CCCS project is underway as EPC raises funds to secure equipment and start-up capital.

In addition to its active programs, EPC is pursuing three campaigns targeted within its region. The first campaign is the Bering River Coalfield Conservation Opportunity, an initiative where EPC is organizing to raise \$15.8 million to purchase the Bering River Coal Field, located 55 miles east of Cordova. This purchase will ensure that coal will remain in the land and also prevent toxic emissions from being released into the air. The second campaign focuses on the Shepard Point project in Nelson Bay, north of Cordova. Shepard Point has been designated as a site for a multi million-dollar deepwater port that will house equipment needed to

expedite oil spill response within the region. EPC agrees that having such a port is necessary; however, they question the site designation of Shepard Point and believe that more feasible and less environmental damaging sites, closer to Cordova, need to be considered. The third EPC campaign will develop the Copper River Tribal Watershed Council (CRTWC). Indigenous leaders and elders from communities along the Copper River will oversee this Council, also known as a Waterkeeper program. CRTWC will work to establish habitat protection policies for subsistence and commercial stakeholders through the use of cultural knowledge.

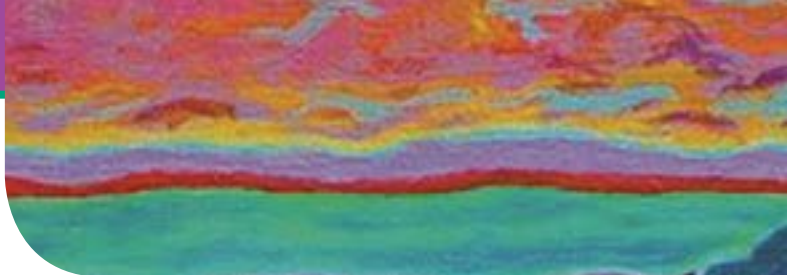
Through its programs and campaigns, EPC works as a steward to the environment and the natural habitat of subsistence resources that surround the Eyak nation—particularly the salmon. Additionally, EPC also helps to inform the Eyak of their inherent and inalienable rights as Indigenous people within Alaska—especially when it comes to issues of extractive resource development. In this regard, EPC helps Eyak people understand the often complex issues that surround development initiatives in order to protect the land and resources as they see fit for themselves and the future generations.

Gwich'in Steering Committee

For anybody out there who wants to know how beautiful ANWR is, sit down and look at your kids. You see how beautiful your kids are? That's Mother Nature and that's how beautiful ANWR is."

David Solomon, Gwich'in Activist⁷

In the late 1960s, Gwich'in leaders from Alaska grew increasingly concerned as the prospects of oil and gas development on their cultural lands intensified. They questioned the implications development would have on the land, the Porcupine Caribou herd (a primary source of



sustenance for the Gwich'in), and the livelihood of their children, grandchildren, and future Gwich'in. In the 1970s and 80s, they actively participated in land policy issues at the local, state, and national levels advocating in the best interest of the Gwich'in people. In 1988, their leaders arranged a gathering of Gwich'in Chiefs, leaders, and community members in Arctic Village, Alaska. It was the first of its kind in over 70 years. Gwich'in from Alaska and Canada were present as the Chiefs passed two resolutions: the first called on the United States Congress and the President to protect the Arctic National Wildlife Refuge (ANWR) from extractive development, and the second established the Gwich'in Steering Committee (GSC).

The elders and Chiefs of the Gwich'in designated eight people, four from Alaska and four from Canada, to represent their people as members of the GSC Board and advocate for their position to protect the ANWR. In the words of the late GSC Board Chairman, Jonathon Solomon, Sr., "It is our belief that the future of the Gwich'in and the future of the Caribou are the same. We cannot stand by and let them sell our children's heritage to the oil companies."

GSC is currently working to designate the northern coastal plain as a United States National Monument in efforts to secure permanent protection of the Porcupine Caribou herd calving ground. Their office is currently located in Fairbanks, Alaska, directed by a newly appointed Gwich'in leader, Princess Lucaj. GSC continues to actively advocate and lobby for the protection of ANWR as they have in the past. For a nation of approximately 10,000 people, the early GSC marketing campaigns have proven to attract international attention to their nation. GSC has shared its message and stories on billboards in Washington, DC, in articles

published in *Time*, *National Geographic* and *People* magazine, international lectures given by Chiefs and GSC members, and through various media campaigns that include documentaries and photographs.

Cultural leadership is intrinsic to how GSC operates as a grassroots Indigenous organization. The Gwich'in Steering Committee gathers every three years and holds community events on an annual basis to continue the education, support, and advocacy of the organization. For GSC, it is important to share the story of who they are as an organization but also the story of who they are as Gwich'in. The close connection to the land and animals is often shared orally through personal, family, and cultural stories. The context behind these stories provides the directives to continue "working in a good way." Support from fellow Gwich'in is especially important in this regard as leaders often travel away from homelands in order to advocate for the protection and continuation of the Porcupine Caribou and the Gwich'in way of life.

Endnotes

¹ "The Status of Alaska Natives Report 2004," University of Alaska Anchorage, Institute of Social and Economic Research, 1995, 05 November 2012, <<http://www.iser.uaa.alaska.edu/Home/ResearchAreas/statusaknatives.htm>>.

² "Alaska Native Languages," University of Alaska Fairbanks, Alaska Native Language Center, 2007, 05 November 2012, <<http://www.uaf.edu/anlc/languages/>>.

³ Aron A. Crowell, Rosita Worl, Paul C. Ongtooguk, Dawn Beedison (eds). *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska* (Washington, D.C.: Smithsonian Press, 2019) 41.

⁴ AlexAnna Salmon, personal interview, 10 August 2012.

⁵ Dune Lankard, personal interview, 25 June 2012.

⁶ Dune Lankard, personal interview, 25 June 2012; Redzone. "Our Accomplishments." 2012. Eyak Preservation Council, About Us. 25 June 2012, <http://redzone.org/index.php/about_us/our_accomplishments>.

⁷ David Solomon, personal interview, 6 July 2012.

SUBSISTENCE IN ALASKA

STAND-ALONE GRASSROOTS BASED AND STATEWIDE SUBSISTENCE ORGANIZATIONS

Alaska Inter-Tribal Council is a statewide, tribally governed non-profit organization that advocates in support of tribal governments throughout the state. The Alaska Inter-Tribal Council promotes Indigenous self-determination by providing technical assistance to tribal government, facilitating inter-governmental and inter-agency communication and collaboration, offering public education regarding Alaska Native cultures and tribal governments, and advocating on behalf of tribal initiatives and self-governance. Address: 445 E. 5th Ave, Anchorage, Alaska, 99501. Telephone: (907) 563-9334.

Bering Sea Elders Advisory Group formed in 2007 to unify traditional leadership and foster collaboration between tribes across two large regions of the Bering Sea (Yukon-Kuskokwim and Bering Strait). The mission of the Bering Sea Elders Group is, “To bring elders together as one voice to protect our traditional ways of life, the ocean web of life that supports the resources we rely on, and our children’s future.” Address: P.O. Box 6, Qwigillingok, Alaska 99662. Telephone: (907) 717-5299. www.beringseaelders.org

Bering Sea Fishermen’s Association was established by Western Alaska commercial fisheries leaders to give the subsistence and commercial fishermen a voice in the sustainability and development of Bering Sea and Western Alaska fishery resources. Address: 1130 W. 6th Avenue, Anchorage, AK 99501. Telephone: (907) 279-6519 x 1. www.bsfaak.org

Copper River Ahtna Inter-Tribal Resource Conservation District’s purpose is to be a regional coordinating body for subsistence and customary and traditional use and conservation. Address: P.O. Box 649, Glennallen, Alaska 99583, Telephone: (907) 822-8126.

Council of Athabascan Tribal Governments is a grassroots organization founded in 1985 on the principles of tribal self-governance, working to empower and build capacity of local member Tribal Governments to assume management responsibility of programs within their villages. It works to conserve and protect tribal land and other resources; to encourage and support the exercise of tribal powers of self government; to aid and support economic development; to promote the general welfare of each member tribe and its respective individual members; to preserve and maintain justice for all and, to otherwise, exercise all powers granted by its member villages. Address: P.O. Box 33, Fort Yukon, Alaska, 99740. www.catg.org

The Eyak Preservation Council (EPC), based in Cordova, Alaska, is a 501(c)3 grassroots environmental and social change organization dedicated to promoting sustainable communities and protecting and preserving wild salmon habitat and Indigenous culture in the ancestral Eyak homelands of the Prince William Sound and Copper River watersheds. EPC’s mission is, “To preserve, restore

and celebrate wild salmon culture and habitat through awareness, education and the promotion of sustainable livelihoods within the communities of the Copper River and Prince William Sound watersheds of Alaska.” Address: P.O. Box 460, Cordova, AK 99574. Telephone: (907) 424-5890. www.redzone.org

First Alaskan’s Institute helps develop the capacities of Alaska Native people and their communities to meet the social, economic and educational challenges of the future, while fostering positive relationships among all segments of our society. The Institute does this through community engagement, information and research, collaboration, and leadership development. First Alaskans is a non-profit charitable organization whose purpose is to advance Alaska Natives with a mission that states, “True to identity, heritage, and values Alaska Natives are informed and engaged in leading the decisions that shape the future.” Address: 606 E St. #200, Anchorage, Alaska 99501, Telephone: (907) 677-1700. www.firstalaskans.org

Gwich’in Steering Committee was formed in 1988 in response to increasing threats to open the Sacred Place Where Life Begins, the coastal plain (also known as 1002 area) of the Arctic National Wildlife Refuge to leasing for oil. Recognizing that this threat to the caribou calving grounds was a threat to the very heart of the Gwich’in people, the elders called upon the chiefs of all villages from Canada to Alaska to hold a traditional gathering, Gwich’in Niintsyaa, in Arctic Village for the first time in over a century. The Gwich’in people stand united in our continued efforts to protect the “1002 area” from oil and gas development. Address: 112 First Ave., Fairbanks Alaska, 99701. Telephone: (907) 548-8264. <http://ourarcticrefuge.org/>

Indigenous People’s Council for Marine Mammals (IPCoMM) was formally organized in Anchorage, Alaska in January 1992 following a Marine Mammal Conference in December 1991 sponsored by the Rural Alaska Community Action Program, Inc. Some identified long-term marine mammal issues at that time were: (1) MMPA reauthorization; (2) Co-management; and (3) Involving traditional knowledge in the subsistence issue. Seventeen marine mammals commissions, councils, and other Alaska Native organizations, plus one observer, are members of IPCoMM. 800 E. Diamond Blvd., Suite 3-505, Anchorage, Alaska 99515. Telephone: (907) 349-8066. www.ipcommalaska.com/index.html

International Indian Treaty Council (IITC) (Alaska Branch) is an organization of Indigenous Peoples working for sovereignty and self-determination and the recognition and protection of human rights, treaties, traditional cultures, environmental justice, and sacred lands. 456 N. Alaska St., Palmer, Alaska 99645. Telephone: (907) 745-4482. www.treatycouncil.org

Inuit Circumpolar Council, Inuit Circumpolar Council-Alaska (ICC-AK) is a 501(c) 3 non-profit corporation that represents and advocates for the Iñupiat of the Arctic Slope, Northwest, and Bering Straits; St. Lawrence Island (Siberian) Yupik; and Central Yup’ik and Cup’ik of the Yukon-Kuskokwim Delta in Southwest Alaska. ICC-AK is a member country to the Inuit Circumpolar Council (ICC) and represents Inuit from Alaska at this international forum. The ICC is an international non-governmental organization (NGO) that represents the interest of approximately 155,000 Inuit of the United States, Canada, Greenland and Russia. Address: 3003 Minnesota Drive, Suite 204, Anchorage, Alaska 99503. Telephone: (907) 274-9058. www.iccalaska.org

Kuskokwim River Watershed Council (KWC) is an organization formed to protect the Kuskokwim River and the land that drains into it. There is a long tradition of stewardship of the land that goes far beyond written history. The Watershed Council wants to continue that tradition, building a bridge between the old and the new ways of protecting the land. KWC is dedicated to maintaining and

promoting the traditional subsistence resources of the Kuskokwim watershed tribes.

Address: P.O. Box 2986 Bethel, Alaska 99559. Telephone: (907) 675-4705. www.kuskokwimcouncil.org

Nunamta Aulukestai – Caretakers of the Land is a nonprofit corporation. The members of ‘Nunamta’ are nine Alaska Native Village Corporations, located in the Bristol Bay region of Alaska. Nunamta was established to identify areas of mutual interest pertaining to uses of corporate lands, and to establish a framework for collaboration in the management and protection of such lands and natural resources. The activities of the corporation are undertaken to promote cooperation among the land owners, regulatory agencies and resource users of corporate lands; to conserve land, water, and natural resources; and to maximize the benefits from the wise use of our lands to the shareholders, their descendents, their communities, and culture. Address: P.O. Box 735, Dillingham, AK 99576. Telephone: (907) 842-4404. www.nunamta.org

Resisting Environmental Destruction on Indigenous Lands (REDOIL) is a movement of Alaska Natives of the Inupiat, Yupik, Aleut, Tlingit, Eyak, Gwich’in and Denaiana Athabascan Tribes who came together in June 2002 in Cordova, Alaska to form a powerful entity to challenge the fossil fuel and mining industries and demand our rights to a safe and healthy environment conducive to subsistence. REDOIL aims to address the human and ecological health impacts brought on by unsustainable development practices of the fossil fuel and mineral industries, and the ensuing effect of catastrophic climate change. We strongly support the self-determination right of tribes in Alaska, as well as a just transition from fossil fuel and mineral development to sustainable economies and sustainable development. Address: 456 N. Alaska Way, Palmer, Alaska 99645. Telephone: (907) 750-0188.

Yukon River Drainage Fisheries Association (YRDFA) was organized in 1991 by traditional fishers on the Yukon River in response to declining salmon runs. With a goal of achieving sustainable fisheries and cultures, YRDFA works to promote healthy, wild fisheries and cultures for the 42 primarily Alaska Native communities in the Alaska portion of the Yukon River drainage. Address: 725 Christensen Drive, Suite 3-B Anchorage, Alaska 99501. Telephone: (907) 272-3141. www.yukonsalmon.org

ASSOCIATIONS/COMMISSIONS/QUASI GOVERNMENTAL ORGANIZATIONS

Association of Village Council Presidents provides human development, social services, and other culturally relevant programs for the people, to promote self-determination, protection and enhancement of culture and traditions through a working partnership with member villages of the Yukon-Kuskokwim Delta. Address: P.O. Box 219, Bethel, Alaska 99559. Telephone: (907) 543-7330. www.avcp.org

Alaska Beluga Whale Committee (ABWC) is an association that represents Alaska Native subsistence hunters who hunt beluga whales in western and northern Alaska and also includes scientists and federal, state and local government representatives. In 1999, the ABWC signed a Cooperative Agreement with the National Marine Fisheries Services for the co-management of the Western Alaska beluga whale population. That agreement specifies that, “The ABWC and NMFS shall consult on an as-needed basis concerning matters related to management of Western Alaska beluga

whale population or the Native subsistence hunting of Western Alaska beluga whales.” Address: P.O. Box 334, Kotzebue, Alaska 99752. Telephone: (907) 442-3276.

Alaska Eskimo Whaling Commission (AEWC)’s mission is to safeguard the bowhead whale and its habitat and to support the whaling activities and culture of its member communities. The members of the AEWC are the registered whaling captains and their crew members of the 10 Inupiat and Yupik whaling communities: Gambell, Savoonga, Wales, Little Diomedea, Kivalina, Point Hope, Wainwright, Barrow, Nuiqsut, and Kaktovik. Address: P.O. Box 570, Barrow, Alaska 99723. Telephone: (907) 852-2392. www.bluediamondwebs.biz/Alaska-awec-com/default2.asp

Alaska Nanuuq Commission (ANC) was formed in 1994 to represent the villages in North and Northwest Alaska on matters concerning the conservation and sustainable subsistence use of the polar bear. The tribal council of each member village has passed a resolution to become a member and to authorize the ANC to represent them on matters concerning the polar bear at regional and international levels. In 2001, the ANC signed a co-management agreement with the U.S. Fish and Wildlife Service and actively works with Russian hunters in Chukotka. Address: P. O. Box 946, Nome, Alaska 99762. Telephone: (907) 443-5044. www.thealaskananuqcommission.org

Alaska Native Harbor Seal Commission has a mission “to ensure that harbor seals remain an essential cultural, spiritual, and nutritional element of our traditional way of life, and to promote the health of harbor seals in order to carry forward the cultural, spiritual, and nutritional traditions of Alaska Natives.” In Alaska, the Marine Mammal Protection Act (Sec. 119) describes the relationship Alaska Natives have with United States agencies responsible for marine mammal management. Building upon this relationship, a cooperative agreement was signed in 1999 between the Alaska Native Harbor Seal Commission and the U.S. National Marine Fisheries Service to use co-management to set forth the conservation and management of harbor seals through expanded harbor seal research and education for all people. Address: 800 East Diamond Blvd., Suite 3-394, Anchoarge, Alaska 99515. www.harborsealcommission.org

Alaska Steller Sea Lion and Sea Otter Commission has a mission to: develop and protect Alaska Natives’ rights in Sea Otter and Steller Sea Lion customary and traditional uses through co-management, conservation, research, education, and artistic development. Address: P.O. Box 142, Old Harbor, AK 99643 Telephone: (907) 286-2377. www.seaotter-sealion.org

Aleut Marine Mammal Commission’s mission is, in part, to encourage and implement self-protection and self-regulation of marine mammal use by coastal Alaska Natives who utilize this resource by involving Native users in the decision making process and to provide education and information to the public, appropriate management agencies, and other interested parties. Address: P.O. Box 267, Sand Point, Alaska 99661. www.aleutmarinemammal.org

Eskimo Walrus Commission (EWC) was created in 1978 by Kawerak, Inc. of Nome. EWC is the organization representing Alaska’s coastal walrus hunting communities. Initially formed as a consortium of Native hunters, EWC is a recognized statewide entity working on resource co-management issues, specifically walrus, on behalf of Alaska Natives as it continues to be an essential cultural, natural, and subsistence resource to the Alaskan coastal Yupik and Inupiaq communities. Walrus is also a primary resource of food for Alaska Natives and is used to produce handicrafts and artwork from its ivory and bone. The mission of the EWC is to encourage self-regulation of walrus hunting and the management of walrus stock by Alaska Natives who use and need walrus to survive. Address: P.O. Box 948, Nome, Alaska 99762. Telephone: (907) 443-4380. www.kawerak.org/servicedivisions/nrd/ewc/index.html

Ice Seal Committee (ISC) is a tribally authorized Alaska Native organization that represents the ice seal subsistence hunters within the following five Alaska Native regions: 1) North Slope Borough, 2) Maniilaq, 3) Kawerak, 4) Association of Village Council Presidents, and 5) Bristol Bay Native Association. ISC is dedicated to ice seal conservation, habitat protection, and preservation of the traditional ice seal subsistence harvest. Address: P.O. Box 413, Kotzebue, Alaska 99752.

Kuskokwim Native Association is a nonprofit corporation that was incorporated in 1973 and currently offers programs in Elder's Assistance, Heating Assistance, Native Allotments, and Fisheries to its 13 member villages: Lower Kalskag, Upper Kalskag, Russian Mission, Aniak, Chuathbaluk, Napaimute, Crooked Creek, Georgetown, Red Devil, Sleetmute, Stoney River, and Lime Village. The mission of the KNA Fisheries Department is, "to actively participate in managing and conserving Kuskokwim area fisheries resources to ensure long-term sustainability of the subsistence way of life for our members." Address: P.O. Box 127, Aniak, AK 99557 Telephone: (907) 675-4384, www.knafish.org

Qayassiq Walrus Commission was formed in March 1995 through the Bristol Bay Native Association to oversee walrus harvest activities for the Bristol Bay area. The Qayassiq Walrus Commission has the authority to add new villages, determine walrus harvest allocation for each village, and monitor harvest activities, and other factors related to the hunt. Currently, the QWC village representatives include nine villages of Togiak, Twin Hills, Manokotak, Aleknagik, Dillingham, Clarks Point, Ekuk, Ekwok, and New Stuyahok. Address: P.O. Box 310, Dillingham, Alaska 99576. Telephone: (907) 842-5257. <http://www.bbna.com/website/NaturalMarine-BelWal.html>

Reindeer Herders Association has as its purpose to provide assistance in the development of a viable reindeer industry, to enhance the economic base for rural Alaska, and improve the management of the herds. Housed within the regional nonprofit corporation of Kawerak, Inc., RHA provides assistance to its members who are reindeer herd owners and managers. The program offers administrative, logistical, advocacy, and field support toward the development of a self-sustaining reindeer industry. Address: P.O. Box 948, Nome, AK 99762. Telephone: (907) 443-4378. www.kawerak.org/servicedivisions/nrd/rha/index.html

Sitka Marine Mammal Commission has a mission to maintain healthy marine mammal populations that are in balance with the ecosystem; to perpetuate the customary and traditional use of marine mammals; to provide for future development to subsidize a subsistence way of life while discouraging commercial exploitation of our natural resources; and facilitate information exchange between Alaska Native communities and management agencies. Address: 456 Katlian St. Sitka, Alaska 99835. Telephone: (907) 747-3207. www.sitkatribes.org/government/committees/index.html

Subsistence Resources (Kawerak, Inc.) advocates on behalf of subsistence users in the protection of customary and traditional harvest of all resources. This program also provides information on subsistence use to state and federal programs, supports proposals and projects that will result in improved management, and subsistence resources. Address: P.O. Box 948, Nome, Alaska 99762. Telephone: (907) 443-4265. www.kawerak.org/servicedivisions/nrd/sr/index.html

FEDERALLY RECOGNIZED TRIBAL GOVERNMENTS

ACTIVE FOOD SECURITY/SUBSISTENCE BASED INITIATIVES

Cheesh'na Tribal Council (CTC) is a federally-recognized Alaska Native Tribe based out of Chistochina, Alaska. The CTC, with the participation of tribal members and associated residents of the communities within their territory promotes a vision of: Strengthening our culture and community by protecting our land and traditional values and by empowering our people to be strong and healthy in mind and spirit. Address: P.O. Box 241, MP 33.5 Tok Cutoff Hwy, Chistochina, Alaska 99586. Telephone: (907) 822-3503.

Chickaloon Native Village has a mission to perpetuate our ancestors' beliefs, customs, traditions and values and steward our environment to help our citizens thrive. Address: P.O. Box 1105 Chickaloon, Alaska 99674. Telephone: (907) 745-0707. www.chickaloon.org

Georgetown Tribal Council is maintaining (valuing) cultural integrity (heritage), celebrating family unity and providing educational opportunities and economic diversity for members in preparation for the next generation. Address: 5313 Arctic Blvd., Suite 104, Anchorage, Alaska 99518. Telephone: (907) 274-2195. www.georgetowntc.com

Igiugig Tribal Village Council has a mission to provide resources, programs, and infrastructure to enhance our quality of life, and that of our neighboring villages. We strive to fulfill our goals: 1) Sustainable social and economic development, compatible with our subsistence way of life, 2) Continual investment in life-long education, 3) Provide a safe, welcoming community that provides affordable living and a strong, diversified local economy, 4) Maintain good working relationships with other communities and agencies. Address: P.O. Box 4008, Igiugig, Alaska 99613. Telephone: (907) 533-3211. www.igiugig.com

Inupiat Community of the Arctic Slope (ICAS) actively pursues its mission to exercise its sovereign rights and powers for the benefit of tribal members, to conserve and retain tribal lands and resources including subsistence and environmental issues, to establish and carry out justice systems including social services pursuant to Inupiat Tribal law and custom, and to increase the variety and quality of services provided to current tribal members and for our future generations. Economic development to generate sustainable funding sources for ICAS as a regional tribal government will be pursued to enhance the existing human resource services. Address: P.O. Box 934, Barrow, Alaska 99723. Telephone: (907) 852-4227. www.inupiatgov.com

Klawock Cooperative Association is a duly constituted Indian Tribe, organized pursuant to the authority of Section 16 of the Act of Congress of 18 June 1934 (48 Stat.984, amended 1 May 1936 (49 stat. 1250), and is a duly elected governing body of the Tribe, authorized to act by and behalf of its Tribal members. Address: P.O. Box 430, Klawock, Alaska 99925. Telephone: (907) 755-2265. www.klawocktribe.org

Nondalton Tribal Council has a mission to work for the Tribes inherent sovereign rights and powers in promoting the well being and unity of this and succeeding generations, to affirm our faith and fundamental Native rights and traditions, and to promote our Tribes' social, cultural, economic and political progress. Address: P.O. Box 49, Nondalton, Alaska 99640. Telephone: (907) 294-2257.

Organized Village of Kake maintains its mission to promote the welfare of tribal Citizens and descendants through the development and operation of social, economic and cultural enterprises, and to preserve and maintain Native cultural traditions and our subsistence lifestyle. Address: P.O. Box 316, Kake, Alaska 99830. Telephone: (907) 785-6471 x 112. www.kakefirstnation.org

Sitka Tribe of Alaska has a mission to serve Tribal Citizens, Tribal Council members attend committee and commission meeting at the Sitka Tribe; committee, commission and government-to-government meetings in Sitka; and, when necessary, attend important State and National meetings. Address: 456 Katlian St., Sitka, Alaska 99835. Telephone: (907) 747-7469. www.sitkatribes.org

Tribe of Nulato is a family-oriented community that places a high value on harvesting subsistence foods, holding cultural gatherings and events, celebrating and drawing from the wisdom and teaching of our elders, and maintaining a strong tie to the land and water. We are committed to maintaining a healthy life through traditional activities as well as continuing to improve our community's infrastructure, diversifying our economy, and training our workforce. Address: P.O. Box 65049, Nulato, Alaska 99765. Telephone: (907) 898-2339.

NATIVE ENGAGEMENT IN THE URBAN CONTEXT

By Louis T. Delgado

Native organizations in urban settings have a rich history of addressing needs and issues affecting their communities. An important part of their work has been to conduct civic participation activities designed to change public policies and larger systems in a manner that will bolster efforts to create stronger, viable communities embedded in Native culture and identity. In order to build greater understanding about their work, a total of 51 Native controlled organizations in cities and towns across America shared information about their community organizing and advocacy activities for inclusion in this study. The geographical focus of their work varies: some concentrate exclusively on their specific urban community, while others may have a statewide, regional, national, or even international focus. Regardless of the geography, in some way, they all serve the Native urban population where the organization is based.

In the initial stage of this research on the urban context, organizations with an obvious multi-issue agenda were targeted to make the study more manageable. However, as organizations were contacted, many seemingly single-issue organizations began to be included because they covered more issues than their names implied. For example, many Native health clinics take a holistic approach to addressing health needs by working on other determinants of health such as income, housing, and the environment. Therefore, the organizations in this study represent a wide variety of fields and approaches to improving their communities. While the organizations identified in this research do not make up the total universe of Native organizations operating in urban areas, it is a large sample. Additional urban-based Native organizations are located in other topical sections of this report.

According to U.S. Census statistics, 78% of the Native American population in the United States do not live on reservation or tribal lands.¹ Many of these people live in cities and towns across the United States, and, over several decades, they have created numerous organizations and institutions to address their needs and concerns. Included are community centers, arts and cultural organizations, schools, clinics and many more. Together, they form the foundation of community cohesion, support and organized expression of Native life in the city. While much of the work in these organizations is providing direct services that respond to people's basic needs, as well as social needs, they also promote civic participation by providing opportunities and training that lead community members to leadership roles which serve as a voice for Native people in the broader civic and political spheres of the city.

There are many reasons why Native people moved from tribal lands to towns and cities, however, much of the reasoning was fueled by Federal Indian policy. The "Dawes Act," passed in 1887, led to significant land dispossession in the following decades as millions and millions of acres of tribal lands were lost.² Federal "termination policies," which began in the 1950s, extended state control over many Indian reservations and led to further loss of tribal lands.³ In addition, the federal government's "relocation program" moved over 100,000 Native people to cities from 1951 to 1973, with a one-way ticket and a promise of a better life that often never appeared.⁴ Termination and Relocation were both phased out in the 1970s.

While today's challenges in urban Native communities are daunting as socio-economic indicators show Natives at or near the bottom

in many categories, there is an undercurrent of cultural richness and vitality, grounded in a common history, that holds the community together and reinforces Native values and sense of Native identity. These intangible qualities are what keep the community continually pushing forward, working together toward a brighter future. Yet, Natives in urban settings hold dear their special citizenship as members of tribes, and their family connections in tribal communities. In many cases, one's tribal community is within a half day's drive from the city and allows frequent trips to the "rez" to visit family and friends. Off-reservation tribal members participate in traditional ceremonies and other activities, including voting in tribal elections and policy matters. In other cases, one's tribal community may be a great distance away, and the local Native organizations may serve as the sole venue for social and cultural interaction with other Native people. Urban populations are highly diverse, multi-tribal communities; it is not uncommon to find over 100 different tribes represented in a large metropolitan area.

The term, "Urban Indian," has become generally accepted and can now be seen in the names of Native organizations and referred to in public policy discussions. This term is based on the fact that multiple generations of individuals and families have been born and have grown up in urban areas. Many urban Indians now consider the city to be their home. Moreover, increasingly, they have multi-tribal and/or multi-racial backgrounds, and are not enrolled members of a particular tribe. At times, this lack of enrollment can interfere with one's eligibility to participate in certain federally funded programs that require proof of tribal membership. However, Native organizations and programs frequently do not require tribal membership status to receive services or to be involved in their activities. This dichotomy of who is considered

Native is a challenging, complex issue that is often the subject of discussion throughout Native America. Essentially, though there are various eligibility factors used by tribes to determine tribal membership, the primary ones are family lineage and blood quantum.

A common issue expressed by organizational representatives interviewed was the sense of marginalization and invisibility in the city due to the small Native numbers in comparison to other racial/ethnic groups. For example, the percentage of Natives in large cities like New York, Los Angeles, and Chicago is 1.4%, 1.4%, and 1%, respectively.⁵ In their opinion this leads to neglect and discrimination when it comes to city government programs, services, funding, and other necessities vital to community viability. The problem of neglect is further exacerbated in states where there are no federal or state recognized tribes, and no tribal land base. For example, in Illinois and Ohio, there are no state or federally recognized tribal areas. In such states, state and local governments have not had to interact with tribal governments and political structures; therefore, civic leaders are far less familiar with Native people and communities. According to some participants in this study, these states are not compelled to respond to Native community issues and needs.

As described above, several types of organizations participated in this review of urban-based organizations; however, they all reported conducting advocacy or organizing activities that are believed to lead to public policy and/or systems change outcomes. The approaches and levels of intensity that each organization invests in advocacy activities vary, but they generally include one or more of the following strategies: community based research, formal and informal leadership development training, strategic planning, communication and media, legal advocacy, voter registration, coalition building, people mobilization, and public demonstrations. Cultural adherence in the form of respect for Native values, traditions, ceremony, and protocols is of particular

importance in the organizing process and is interwoven in all of these strategies. Social impact resulting from this work can be found in changed governmental policies and practices at all levels from the local, to national and international levels, including tribal government policies. These changes have led to increased funding opportunities, human rights protections, innovative approaches in education, businesses development, and child care, to name a few. New types of organizations and programs have also been developed as people explored different fields of interest and created Native-specific models of practice. Finally, change in the people themselves occurred as organizing and advocacy successes instilled an increased sense of personal and community empowerment.

Funding is, of course, vital to this work, and the Native organizations contacted are implementing multiple strategies to secure the resources needed, including: grassroots fundraising, direct individual appeals, social enterprises, and the quest for foundation, government, and tribally generated grants. One organization has an endowment that provides a portion of its annual budget. Unfortunately, there were many complaints that far too many private foundations overlook and discount Native community needs. Consequently, foundation staff and board members need to learn about Native people and communities, and pursue common areas of interest.

While the organizations that were interviewed in this research take pride in their accomplishments, they believe much still needs to be done to move urban Native communities from their current state to a level of prosperity that provides greater opportunity for personal growth and development, income equality, good health, and a strong Native cultural identity. Listed at the end of this section are the organizations that gave information for inclusion in this report; a short description of each organization is provided that contains the mission statement, organizing and advocacy agenda, and contact information. In addition

to these short descriptions, two case examples are provided below to illustrate the breadth and gravity of the work performed. First, Native American Youth And Family Center based in Portland, Oregon, is an example of a long established organization's commitment to community improvement, including public policy and systems change. The second case, the Chicago American Indian Community Planning Initiative, describes a recent process of collaboration and community engagement specifically designed to build a community-wide participatory agenda for change.

Native American Youth And Family Center

Native American Youth and Family Center (NAYA) is a 501c3 organization based in Portland, Oregon. According to NAYA, the city has the ninth largest Native population in the nation. NAYA's mission is to enrich the lives of Native youth and families through education, community involvement, and culturally specific programming. NAYA began in 1974 as a voluntary organization of parents and family members who were committed to providing educational support and recreational activities for their children. Later, the group became concerned about the schools themselves and other issues affecting their families and community. NAYA was incorporated as an organization in 1994 to create a permanent venue to address those concerns.

Today, NAYA has multiple programs serving the community, including an accredited high school, parenting and foster care support services, elder services, homeownership assistance, economic development programs, and cultural activities. In addition, NAYA purchased a facility on a 10-acre site from the Portland School District to serve as its home. While it has been highly successful in building programs to address community needs, NAYA strongly believes

that continued community engagement and advocacy work is critical to changing public policies and larger systems which can, if addressed effectively, expand opportunities for the community and Native people. To do this work, NAYA implements a multi-prong strategy for public policy change. First, NAYA participates in and supports community-based participatory research to generate new information about community conditions; this data is used to advance newly formed public policy recommendations. Second, NAYA promotes leadership development by providing formal and informal education and training in organizational management, advocacy and other areas that promote community leadership and public accountability. As an example, NAYA has been very successful in advocating to get Natives placed on government boards and commissions. Third, NAYA works collaboratively with other Native organizations, as well as other communities of color, to develop and pursue changes in public policy. For example, NAYA participates in and provides staff support to the Portland Indian Leaders Roundtable (PILR), a collaborative that conducts advocacy on behalf of the community. And fourth, NAYA organizes the Native community and sustains the trust of community members in addressing the priority issues and needs through community actions, when necessary, to convince policy makers in seats of power that change is necessary.

Outcomes from NAYA's strategies described above are numerous and varied. Locally, the City of Portland created five culturally-specific neighborhood councils (including the

Portland Youth and Elders Council staffed by NAYA) to serve as formal bodies that address community issues and inform the City about current needs. The City also created a Human Rights Commission to address human rights violations in the City. In general, under the banner of racial equity, NAYA's advocacy has led to changes in the distribution of City resources so that the Native community and other communities of color benefit from those resources at a higher level.

Although many positive changes have been implemented, the Portland area community continues to face significant challenges, with one-third of the Native population living in poverty. Hence, NAYA's commitment to delivering quality services, while advocating for fairness and justice at all levels of government and the private sector, is crucial. Currently, NAYA objects to the way public parks are described in informational materials. NAYA believes information about park land should include the land's connection to the history of Native people. NAYA is also preparing to educate the next wave of newly elected government officials on policy matters related to the Native community. For example, in collaboration with PILR, a policy position paper is prepared annually specifically for this purpose and presented to the city administration. Finally, NAYA is pursuing greater opportunities for Native children and families to access early childhood education. Most importantly, NAYA conducts its work while staying true to Native values, culture, and worldview.⁶



Chicago American Indian Community Planning Initiative

The Chicago American Indian Community Planning Initiative (CAICPI) is an informal network of 13 Native organizations and programs in the Chicago area that joined together in March, 2012, to begin a process to develop a comprehensive community-wide plan for the future growth and development of the Native community. According to the 2010 Census, Chicago's Native population ranks eighth among U.S. cities.⁷

The impetus for the CAICPI came from a public meeting held at the American Indian Center of Chicago a month earlier in which representatives from the different Native organizations were asked to share their perspectives on community needs and issues with an outside, national organization, the National Urban Indian Family Coalition. Following what seemed to be more disagreement about perceived problems in the community and a general lack of common purpose, the group determined that the greatest need was to join together to pursue a common vision for the future. Subsequently, a facilitator with a history of working in support of the community offered a plan to achieve this desired goal, entailing a series of planning meetings, community interviews, a community-wide conference, an action planning retreat, and fundraising to support the work.

A planning committee consisting of two representatives from each organization was established to oversee the entire process. At the first meeting, the representatives shared their perspectives on the need for an initiative and what they hoped would come from it.

These perspectives were later used to form four goals of the CAICPI:

1. Establish a common vision and mission for the Chicago Native American community;
2. Develop a comprehensive service and development model for the urban setting;
3. Move towards collaborative community relationships internally and externally; and
4. Promote understanding and respect for Native culture and communities, including the social, economic, and spiritual spheres.

Also at this first meeting, participants received training in conducting community interviews, using a questionnaire developed specifically for this purpose. Organizations that could do so without restrictions were asked to conduct interviews of community members over the next several weeks. A total of 131 interviews were completed and analyzed. The results were placed in a spreadsheet for review and discussion at a community-wide conference held on June 23, 2012. In the interim, funding to support the planning initiative was secured from The Chicago Community Trust, Robert R. McCormick Foundation, and the Polk Bros. Foundation. The American Indian Health Services of Chicago was chosen to serve as fiscal agent for the Initiative.

The Community-Wide Conference was clearly uplifting and empowering. Close to 200 people participated in the daylong event, sharing their perspectives on the needs, issues and aspirations of the community. Breakout sessions focused on 11 fields of interest, including economic development, education and organizational change. Traditional song and prayer set the tone for the day's event, and everyone was respectful of each other's opinion. In addition, people

recognized and appreciated the collaborative spirit that permeated the event, i.e., having the many Native organizations in Chicago working together in pursuit of a common purpose.

While significant, the June 23 conference was the first major step in a longer-term community-building process. On December 7-8, 2012, representatives from the organizations participated in a planning retreat to develop action strategies around the priority issues established at the conference. These action strategies will serve as a guide for follow-up activities in the community that help to monitor and evaluate progress. The follow-up actions will involve many stakeholders: Native organizations, community members, and other individuals and institutions that can support the effort. All will be engaged in the execution of a dynamic community change process that is expected to lead to stronger and more effective organizations and programs, better utilization and access to human and financial resources, and broader policy and systems change.⁸

Endnotes

¹ U.S. Census Bureau, American Indians By the Numbers. <www.infoplease.com/spot/aihmccensus1.html>

² James B. LaGrand, *Indian Metropolis Native Americans in Chicago 1945-75*, (Urbana and Chicago, University of Illinois Press), 17-28.

³ Colin G. Calloway, *First Peoples: A Documentary Survey of American Indian History*, Second Edition, (Boston, Bedford/St.Martin's, 2004), 406-408.

⁴ Donald L. Fixico, *The Urban Indian Experience in America*, (Albuquerque: University of New Mexico Press, 2000), 25.

⁵ Statistics extrapolated from data in *The American Indian and Alaska Native Population: 2010*, U.S. Census Bureau, 11.

⁶ Source: Material provided by the Native American Youth And Family Center, and personal interviews conducted with staff and volunteers on May 7 and June 12, 2012.

⁷ U.S. Census Bureau, *The American Indian and Alaska Native Population: 2010*, U.S. Census Bureau, 11.

⁸ Source: Planning documents from the Chicago American Indian Community Planning Initiative.

URBAN-BASED NATIVE AMERICAN ORGANIZATIONS

ALASKA

First Alaskans Institute (FAI) seeks to be true to identity, heritage, and values, and to have Alaska Natives informed and engaged in leading the decisions that shape the future. FAI's main initiatives are Leadership Development, Community Engagement, and the Alaska Native Policy Center. Core to each of its work areas, especially in the Policy Center, is empowerment of Native people to be at the table, informed and driving the decisions that impact their peoples and communities. The Policy Center actively engages in promoting the Native vote, monitoring redistricting activities, making better use of the census process and information, and leading a racial equity initiative to break down racial barriers in Alaska in order to advance Alaska Natives and all of Alaska in sectors, including government, media, and education arenas. Address: 606 E Street, Suite 200, Anchorage, Alaska 99501 Tel: 907.677.1700 Fax: 907.677-1780 www.firstalaskans.org/index.cfm

ARIZONA

Native American Connections (NAC) seeks to improve the lives of individuals and families through Native American culturally appropriate behavioral health, affordable housing, and community development services. NAC's advocacy work includes increasing Native access to affordable health care, reducing the stigma of mental illness and substance abuse, and creating a greater voice for Natives in local coalitions on a variety of issues. NAC also promotes sustainability through the use of green technology and provides access to public transportation in its affordable housing communities. Address: 4520 N Central Avenue, Suite 600 Phoenix, Arizona 85012 Tel: 602.254.3247 Fax: 602.256.7356 www.nativeconnections.org

Native Americans for Community Action, Inc. seeks to welcome, inform, nurture, empower, and advocate for Native people to create a healthy community based on harmony, respect, and Indigenous values. In June 2012, it conducted a community survey to identify the needs and issues to be addressed among Native residents, as well as developing plans with the community to carve a course of action. It is also working closely with the Navajo Nation to identify and curtail human rights violations in Flagstaff. Address: 2717 North Steves Blvd, Suite 11, Flagstaff, Arizona 86004 Tel: 928.526.2968 Fax 928.526.0708 www.nacainc.org/index.htm

Phoenix Indian Center, Inc. builds a strong American Indian community through collaborative partnerships, providing quality, effective, and culturally-based services. Its organizing and advocacy work includes: providing classes to the community on advocacy and public policy engagement; conducting voter registration and education; promoting greater access to and support for early childhood education; and implementing an online community needs assessment to help shape future policy and issues work. Address: 4520 North Central Avenue, Suite 250, Phoenix, Arizona 85012 Tel: 602.264.6768 Fax: 602.274.7486 www.phxindcenter.org/

Tucson Indian Center (TIC) leads, serves, empowers, and advocates for the Tucson Urban American Indian Community and others by providing culturally appropriate wellness and social services. While a long time direct service provider, TIC recently developed an aggressive social justice agenda that includes addressing the poor state of education among Native youth in local school districts; providing leadership development training to strengthen Native participation in the political and governmental decision-making arena; adopting a community based participatory research model to investigate community issues; and developing plans for a facility to serve as a center for community engagement, learning and empowerment. Address: 97 East Congress, Suite number 101, Tucson, Arizona 85701 Tel: 520.884.7131 Fax: 520.884.0240 www.ticenter.org

CALIFORNIA

American Indian Community Council (AIHC) provides leadership development to American Indians and Alaska Natives that build sustainable partnerships which create a self-determined community in Los Angeles County and beyond. Its organizing work entails community meetings to discuss critical needs and issues, leadership development to broaden community engagement in issue resolution, and a combination of service and advocacy in the areas of financial stability, mental health, women and child protection. Address: 5809 North Figueroa Street, Los Angeles, California 90042 Tel: 323.274.1070 <https://www.facebook.com/#!/pages/American-Indian-Community-Council/299409021792>

American Indian Healing Clinic seeks to provide high quality, culturally sensitive, primary healthcare to urban American Indians and to empower all patients to attain the highest level of health possible through comprehensive medical care, extensive health education and regular health reassessments. AIHC advocates for greater access to and financial support for health care of all types, as well as other issues that impinge on healthy living: greater access to employment opportunities, recognition of the homeless problem, and need for affordable housing among Native residents. Address: 12456 E. Washington Blvd, Whittier, California 90602 Tel: 562.693.4325 Fax: 562.693.1115 www.aihchealer.com/index.html

Bay Area Collaboration of American Indian Resources (BACAIR) seeks to ensure culturally appropriate resources and a permanent connection for American Indian/Alaska Native families in the child welfare system while providing wellness, cultural support, and restoration to families at risk; through collaboration, advocacy, and education. BACAIR's advocacy agenda includes: efforts to get the city and county of San Francisco, as well as Alameda County and the State of California to assist families dealing with child protection services to do more than the legally mandated requirements of the Indian Child Welfare Act. BACAIR also encourages state and local governments to recognize non-federally recognized Natives, and those of mixed blood not enrolled as members of a particular tribe but who are recognized as Natives by the community; all with Native bloodlines should have the same protections and services offered to the child and family as if they were enrolled tribal members. The American Indian Child Resource Center serves as its fiscal agent. Address: BACAIR c/o AICRC, 522 Grand Avenue, Oakland, California 94610 Tel: 510.208.1870 ex 305 Fax: 510.208.1878

California Indian Manpower Consortium, Inc. seeks to create positive change in Native communities. Its primary focus is the delivery of employment and training services, however, it addresses a broad range of issues affecting the Native communities it serves. Organizing and advocacy work includes conducting community forums and meetings to generate discussion and solutions to community problems, promoting policy resolutions generated from the community, fighting against

legislative proposals that would diminish Native-focused programs under the Department of Labor, and addressing the undercount of Native people in the Census and its negative impact on publicly funded programs. Address: 738 North Market Boulevard, Sacramento, California 95834 Tel: 916.920.0285 Toll Free: 800.640.2462 www.cimcinc.org/

International Indian Treaty Council (IITC) is an organization of Indigenous Peoples working for self-determination and the recognition and protection of human rights, treaties, traditional cultures and sacred lands. The San Francisco office serves as the base for carrying out information, outreach and human rights training programs, as well as legal and technical support services. IITC was actively engaged in the creation of the United Nations' Declaration on the Rights of Indigenous Peoples and has been in the forefront of informing Tribal Nations and communities about the Declaration and how they can use it relative to the human rights standards for which the federal government is accountable. IITC is conducting a workshop that will result in the creation of a shadow report in partnership with California tribes that will be submitted as part of the periodic review of the United States by the Committee on the Elimination of all Forms of Racial Discrimination. Address: The Redstone Building, 2940 16th Street, Suite 305, San Francisco, California 94103-3664 Tel: 415.641.4482 Fax: 415.641.1298 <http://treatycouncil.info/index.html>

Intertribal Friendship House promotes health and wellness in the Native community through traditional and contemporary ways: promoting the ability of Native people to thrive in an urban environment; serving as a forum for cultural activities and keeping traditions intact and alive; and serving as a ceremonial house. Its organizing and advocacy agenda includes: helping men and boys assume greater roles in the community through a leadership development program; collaborating with a multi-racial alliance to produce and promote policy papers to increase state support for men and boys' development, and pursuing broader policy advocacy and systems change outcomes; providing community-wide leadership training based in a restorative justice model; and promoting traditional foods, healthy diets, and individual coping skills to address serious health disparities in the Native community. Address: 523 International Blvd, Oakland, California 94606 Tel: 510.836.1955 www.ifhurbanrez.org/index.php

Native American AIDS Project provides culturally competent services that celebrate the Native American culture to individuals living in the San Francisco Bay Area. In recent years, it has developed into a multi-issue, multi-service organization. Its advocacy agenda includes: seeking City recognition and support for the return of the Muwekma Oloni tribe to the San Francisco area; getting Native traditional foods and medicines included in food systems-change work; gaining access to the watershed area south of San Francisco for traditional ceremonies; and greater inclusion of the Native community in City programs. Address: 1540 Market Street, Suite 130, San Francisco, California 94102 Tel: 415-431-6227 <http://naap-ca.org>

San Diego American Indian Health Center (SDAIHC) promotes excellence in healthcare, with respect for custom and tradition. It advocates for improved health services at the local, state and national levels, and participates in conducting research on community needs. Through its Youth Center program, SDAIHC also provides leadership training and education to prepare young people for future leadership roles in the community. Address: 2630 1st Avenue, San Diego, California 92103 Tel: 619-234-2158 www.sдайhc.com

COLORADO

Denver Indian Family Resource Center seeks to strengthen vulnerable American Indian children and families through collaborative and culturally responsive services. Its advocacy work includes promoting full compliance with the Indian Child Welfare Act in the child welfare system, convening summits involving government agency representatives to resolve policy implementation issues, and hosting the local Service Delivery Advisory Council to plan and coordinate services in the Native community. Address: 4407 Morrison Road, Suite100, Denver, Colorado 80219 Tel: 303.871.8035 Fax 720.884.0850. www.difrc.org

Denver Indian Health and Family Services, Inc. seeks to provide culturally competent services that promote health for American Indian and Alaskan Native families and individuals in the metropolitan Denver area. It is the only Native clinic in the Denver area where a large majority of its patients are uninsured. Therefore, it advocates for greater Native access to area hospitals and medical services, and seeks to work in partnership with those institutions. Address: 1633 Fillmore Street, GL-1, Denver, Colorado 80206 Tel: 303.953.6600 Fax: 303.781.4333 www.dihfs.info

ILLINOIS

American Indian Association of Illinois strives to transform American Indian education into an experience founded in Native culture, language, and history fused with knowledge, excellence, and tribal values, which will enhance Tribal Nations and urban Native communities where American Indian families work, live, worship, attend school, care for their elders, and raise their children. Advocacy initiatives include increasing access to education at all levels, particularly higher education; eliminating barriers to health care; and reducing racism and stereotyping of Native people in the media. Address: 5751 N. Richmond, Chicago, Illinois 60659 Tel: 773.338.8320 Fax: 773.338.8320 www.chicago-american-indian-edu.org/index.html

American Indian Center of Chicago (AIC) promotes fellowship among Indian people of all tribes living in metropolitan Chicago, and creates bonds of understanding and communication between Indian and non-Indians in the City. AIC advances the general welfare of American Indians into the metropolitan community life; it fosters the economic and educational advancement of Indian people; it sustains cultural, artistic and vocational pursuits; and it perpetuates Indian cultural values. Organizing and advocacy activities include efforts promoting healthy foods in food service programs, greater inclusion of Chicago's Native community in city and state committees and decision-making bodies, recognition of traditional Native agricultural methods that are being tried and tested in its urban environment, and, on a national level, policy changes in federal agencies to allow urban Native organizations to be eligible for grant support and services. Address: 1630 W. Wilson Ave., Chicago, Illinois 60640 Tel: 773-275-5871. <http://aic-chicago.org>

American Indian Health Service of Chicago, Inc. was established to promote and elevate the health status of American Indians to the highest level possible by employing qualified culturally sensitive health professionals to provide affordable and accessible healthcare. AIHSC is currently advocating for improvements in the healthcare delivery system, and is planning a Chicago American Indian Community Health Policy Summit to ensure the Native community fully benefits from the Affordable Care Act. Address: 4081 N. Broadway, Chicago, Illinois 60613 Tel: 773.883.9100 <http://www.aihschicago.org>

Chicago American Indian Community Planning Initiative is engaging Native organizations and community members in a comprehensive planning process designed to create and implement a community development agenda that will lead to: a more efficient and effective service delivery system; a broader vision for community change; and greater visibility in the city. Issues and needs were identified and prioritized at a community-wide conference, and action plans are being developed to guide implementation of the community's priorities in the years ahead. Address: c/o American Indian Health Services of Chicago, 4081 N. Broadway, Chicago, Illinois 60613 Tel: 773.883.9100 Fax: 773.883.0005

INDIANA

The American Indian Center of Indiana, Inc. (AICI) promotes unity and well being among Indiana's American Indians, Alaska Natives, and other people Indigenous to the United States through personal, economic, social, health outreach and cultural education development; and to promote the strengthening of mutual understanding and respect among Indian and non-Indian people in Indiana. Primarily a direct service organization, its advocacy includes promoting greater inclusion of the Native community in government programs, as well as conducting research on Native issues and needs, particularly in the health area, and using the findings to develop solutions to problems identified. AICI also provides public education on legislation related to employment and training services in Native communities. Address: 2236 E. 10th Street, Indianapolis, Indiana 46201 Tel: 317.917.8000 Toll Free: 800.745.5872 Fax: 317.808.2390 www.americanindiancenter.org/default.php

KANSAS

Kansas City Indian Center (KCIC) serves as the Greater Kansas City Native American Cultural Center and fosters unity and empowerment by promoting traditional and cultural values. KCIC advocates for full enforcement of the Indian Child Welfare Act and related child protection services. KCIC also promotes adoption of traditional foods into the Native diet. Address: 600 West 39th Street, Kansas City, Missouri 64111 Tel: 816-421-7608 Fax: 816-421-6493 www.haicindian.com/about.shtml

MARYLAND

Baltimore American Indian Center is a multi-service organization that was established to serve as a social and cultural outlet for Native American Indians. Its advocacy includes trying to expand health services and funding to support Native people in the urban setting; prompting the public school system to improve services to Native students; creating partnerships with local museums to be more responsive to Native peoples and cultures; and promoting holistic health service approaches. Address: 113 South Broadway, Baltimore, Maryland 21231 Tel: 410.675.3535 Fax: (410) 675-6909 www.baic.org

MASSACHUSETTS

North American Indian Center of Boston (NAICB) promotes greater self-determination, socio-economic self sufficiency, spiritual enhancement, intercultural understanding and other forms of empowerment for the North American Indian Community. NAICB also assists Native American

Indians in obtaining an improved quality of life by providing health, job training, education, housing, and other related programs and social services. Its organizing and advocacy work includes promoting enforcement of the Indian Child Welfare Act in the child protection system; conducting research and promoting an agenda to support grandparents responsible for child rearing; restoring traditional Native diets to help address rampant health problems; and advocating for greater access to employment and training opportunities. Address: 105 South Huntington Avenue, Jamaica Plain, Massachusetts 02130 Tel: 617. 232.0343 www.naicob.org

Worcester Inter-Tribal Indian Center is a volunteer-driven organization, established in 1981, for the promotion of Native American heritage, traditions, arts, and ideals. Its membership meets monthly to discuss matters of importance to the organization. It advocates for curriculum improvements in schools to accurately reflect the history and culture of Native peoples. Address: P.O. Box 70055, Worcester, Massachusetts 01607 Tel: 774.578.5385 www.wiicenter.com/index.html

MICHIGAN

American Indian Services, Inc. works to ensure that Indian children and their families have access to community-based, culturally appropriate services. It provides direct services to the Native population and conducts organizing and advocacy on a number of issues including: efforts to persuade the state to provide foster care support payments to eligible grandparents; the full promotion and enforcement of the Indian Child Welfare Act by child protection service agencies; pressure brought against the federal government to accept its responsibility to urban Native populations as stipulated in the Declaration of the Rights of Indigenous Peoples; and the conduction of annual demonstrations to uphold enforcement of the Jay Treaty that allows for freedom of movement between the U.S. and Canada. Address: 1110 Southfield Rd. Lincoln Park, Michigan 48030 Tel: 313.388.4100 Fax: 313.388.6566 www.nfrmi.com/ais.htm

South Eastern Michigan Indians, Inc. (SEMI) promotes and develops Native American educational, economic, social and cultural opportunities by providing a location and source for information dissemination of matters of interest to Native Americans; providing free referral services for employment, health, welfare and counseling to Native Americans; providing and sponsoring Native American exhibits, conferences, forums, cultural expositions and cultural education for the general public; and doing all work beneficial to the Indian community. Its advocacy activities include promoting policy changes within the family court system so that First Nations people from Canada have the same rights and protections that are extended to Native American families under the Indian Child Welfare Act. SEMI Inc. also promotes healthy, smoke free environmental policies within the state and in Tribal communities; and policies that support greater Native access to higher education. Address: 26641 Lawrence, Center Line, Michigan 48015 Tel: 586.756.1350 Facsimile: 586.756.1352 www.semii1975.org/index.html

MINNESOTA

American Indian Family Center provides American Indian families with programs and services enriched by traditional American Indian values and culture. As a social service agency, it primarily focuses on strengthening the individual and family; however, it promotes higher levels of community engagement by connecting individuals to leadership development programs as well as to participation

in civic committees and boards. In addition, it advocates for more effective delivery of social services to the Native community by County government. Address: 579 Wells Street, St Paul, Minnesota 55130-4134 Tel: 651.793.3803 Fax: 651.793.3809 www.aifc.net/1801.html

Little Earth of United Tribes unifies a culturally strong and healthy Little Earth Community. Little Earth is a housing complex with Indian preference, with over 1,000 residents. Organizing and advocacy work includes regular convenings of its resident population to address community needs and aspirations for change, both within the individual and family, and within larger systems such as the schools or housing. It also provides pathways to home ownership within the community. Address: 2495 18th Avenue South, Minneapolis, Minnesota 55404 Tel: 612.724.0023 www.littleearth.org/

Minnesota Indian Women's Resource Center (MIWRC) is a multi-service organization established to empower American Indian women and families to exercise their cultural values and integrity, and to achieve sustainable life ways, while advocating for justice and equity. MIWRC's work spans the continuum of direct service, community engagement, and systems change. Its advocacy agenda promotes inclusion of housing for sexually exploited youth in the State of Minnesota's housing plan, more effective treatment by the courts and government agencies of individuals who are sexually exploited, and greater state investment in child care. Address: 2300 15th Ave South, Minneapolis, Minnesota 55404 Tel: 612.728.2000 www.miwrc.org

Native American Community Development Institute was established to partner with American Indian communities to build 21st century community development strategies. Major organizing initiatives currently include: 1) setting priorities and implementing the strategies identified in its community development plan, the American Indian Community Blueprint, which was created through an intensive community participatory process; 2) a leadership training program that combines community development with community organizing skills; 3) workshops for the community to develop knowledge and skills in various topical areas important to the community building process. Address: All My Relations Gallery, 1414 East Franklin Ave., Minneapolis, Minnesota 55404 Tel: 612.235.4974 <http://www.nacdi.org/default/index.cfm>

MONTANA

Native American Development Corporation is a statewide organization that provides quality hands-on technical assistance and training to promote business development for Native entrepreneurs and Reservation communities. Its advocacy work includes promoting change in Tribal government policies that adversely affect Native business development, as well as promoting change in eligibility requirements that limit Native access to investment capital through government programs. Address: 2722 3rd Ave. N., Suite 250, Billings, Montana 59101 Tel: 406.259.3804 www.nadc-nabn.org/index.html

NEBRASKA

Indian Center Inc. provides value to the Native American community by creating and obtaining programs that empower self-sufficiency and positive quality of life standards for individuals and families. It addresses housing and employment discrimination problems; it seeks to increase minority

contracting opportunities with City and County governments; it encourages greater media coverage of Native issues and stories; and it plays a leadership role in a multi-racial coalition to address common social justice issues. Address: 1100 Military Road, Lincoln, Nebraska 68508 Tel: 402.438.5231 Fax: 402.438.5236 Toll Free: 877.251.8111 <http://indiancenterinc.org>

Nebraska Urban Indian Health Coalition is a nonprofit agency whose mission is to elevate the health status of Native Americans to the highest level possible. Its service area includes Lincoln and Omaha, NE, and Sioux City, IA. Its advocacy agenda includes educating the community and school personnel on suicide and meth prevention; educating first responders to incidents of domestic violence related to American Indians in a cultural context; encouraging greater voter engagement by Native people; and addressing the harmful effects of environmental contamination in the community. Address: 2240 Landon Court, Omaha, Nebraska 68102 Tel: 402.346.0902 www.nuihc.com

NEW MEXICO

Americans for Indian Opportunity (AIO) in Albuquerque, New Mexico advances, from an Indigenous worldview, the cultural, political, and economic lives of Indigenous peoples in the United States and around the world. In June 2012, AIO worked in conjunction with the Albuquerque Indian Center to organize a policy roundtable consisting of community members and policy makers to discuss urban Indian issues. As a result, AIO will create a local leadership program for young adults with the goal of getting them appointed to boards and commissions in the City and statewide. AIO also offers the Ambassadors Program as a leadership development and community building initiative nationally for reservation and urban community activists and service providers who want to strengthen their communities. Finally, it is assisting the Native American Community Academy, a charter school, with curriculum development that aims at building and defining what Indian education should be. Address: 1001 Marquette Ave NW, Albuquerque, New Mexico 87102 Tel: 505.842.8677 Fax: 505.842.8658 www.aio.org

NEW YORK

American Indian Artists Inc. (AMERINDA), works to empower Native Americans, break down barriers, and foster intercultural understanding and appreciation for Native culture. Its advocacy agenda includes: opening up public and private sources of funding for Native artists and related work; confronting and eliminating negative stereotypes and imagery in the media and wherever it exists; and supporting the Native voice in social commentary and political affairs through artistic expression. Address: 288 E. 10th Street, New York, New York 10009-4812 Tel: 212.598.0968 www.amerinda.org

Redhawk Native American Arts Council advocates for eliminating the use of Native imagery in mascots, and seeking change in public school curriculum to accurately reflect Native history and culture. Address: 1022 39th Street, Brooklyn, New York 11219 Tel: 718.686.9297 <http://redhawkcouncil.org/about-us/>

Native American Cultural Center, Inc. educates, advocates, and promotes individual, family and community wellness through a variety of programs and services. It has adopted a “local production for local consumption” motto to lead its work in the community. The initial step was to

create a community garden consisting of traditional Native foods that lead to healthier diets and reduce the environmental footprint created by external food production systems. Future goals are to build a broader agenda around community health and wellness. Address: 121 North Fitzhugh Street, Rochester, New York 14614 Tel: 585.442.1100 Fax: 585.442.1128 www.nacc-inc.org

OHIO

The American Indian Education Center is an agency devoted to the cultural, educational and socioeconomic enhancement of American Indians through the provision of programs and services that empower all Indigenous cultures represented in the State of Ohio, with the holistic goal of developing self-sufficiency, self-determination, and self-esteem among all community members. AIEC advocates for greater access to healthcare, increased opportunity for job training and employment opportunities, and new methods to serve the educational needs of Native youth. Address: 1700 Denison, Suite 102, Cleveland, Ohio 44109 Tel: 216.351.4488

Native American Indian Center of Central Ohio seeks to improve the lives of American Indians and Alaska Natives living in Ohio. In these efforts it has not only sought to serve, protect, and promote Native interests, concerns, and needs, but, as well, to advocate for the preservation and revitalization of Native identities, cultures, values, rights, traditions, belief systems, spirituality, and wellness. It is currently in a revitalizing stage as an agency, and is organizing Native people locally to identify the community's wellness needs and issues that exist both locally and statewide. Once complete, it will use this information to create a plan to address those needs, thus systematically creating and advocating for programs and services that will promote Native American community wellness both individually and communally. Address: 67 E Innis Ave., Columbus, Ohio 43207 Tel: 614.443.6120

North American Indian Cultural Center, Inc. is a multifaceted, statewide, social service center that has been providing continual services to Ohio's Indian and Native Alaskan population since its inception and incorporation in 1974. It maintains a challenging organizing and advocacy agenda: it created and supports the Native American Health Coalition to address the lack of healthcare services to the Native population; it promotes full enforcement of the Indian Child Welfare Act among child protection agencies in the State; and it breaks down barriers to employment in various industries. Address: 111 West Avenue, Tallmadge, Ohio 44278. Tel: 330.724.1280 Toll Free: 800.724.1280 Fax: 330.724.9298 www.ohioindians.org

OREGON

Native American Youth and Family Center strives to enhance the diverse strengths of youth and families in partnership with the community through cultural identity and education. It is promoting change in the way public parks recognize Native American historical ties to the land and engage the community; it is preparing to educate the next wave of newly elected government officials on a number of policy matters; and it is pursuing greater opportunities for Native children and families to access early childhood education. Address: 5135 NE Columbus Blvd., Portland, Oregon 97218. Tel: 503.288.8177 Fax: 503.288.1260 www.nayapdx.org

Native People's Circle of Hope (NPCH) was established to help Native American cancer survivors, their family members and care givers to understand that they are not alone. NPCH is a national organization that is made up of, and advocates for, both urban and reservation-based individuals. It is seeking passage of a federal Bill to support Native cancer survivorship, tribal and community mandates to eliminate use of cigarettes, and to transition to traditional Native natural tobacco when needed in religious and ceremonial practices. NPCH also advocates for policy changes toward healthy food options in government food programs. Address: 9770 SW Ventura Ct., Tigard, Oregon 97223 Tel: 503.970.8004 Fax: 503.245.2253 www.nativepeoplescoh.org

ONABEN enables Native Americans to realize dreams for a better quality of life through owning and operating a successful business. It accomplishes this mission by providing accessible business programs, services, assisted access to financing, and positive business-to-business relationships. Its advocacy includes: creating access to city and state business opportunities that enable business growth and development; promoting change in Tribal regulations that lead to business development and connections to Native businesses both on and off Tribal lands; and providing education, training and conferences that build skills, create greater relationships among business and governmental sectors, and identify critical issues and challenges to overcome. Address: 11825 SW Greenburg Road, Suite B-3, Tigard, Oregon 97223 Tel: 503-968-1500 Fax: 503-968-1548 <http://www.onaben.org>

SOUTH CAROLINA

The Eastern Cherokee, Southern Iroquois and United Tribes of South Carolina, Inc. is dedicated to the preservation and perpetuation of South Carolina Native American history, culture, and heritage. Its organizing and advocacy agenda includes human rights and the freedom to conduct traditional religious practices, preservation of sacred sites, and full recognition of Native Americans in voting laws. Address: P.O. Box: 7062 Columbia, South Carolina 2920-0446 Tel: 803.699.0446 www.cherokeesofsouthcarolina.com/index.html

TEXAS

American Indian Chamber of Commerce of Texas is the premier advocacy organization for entrepreneurial and educational development of American Indian Businesses. As a statewide organization, it has a broad approach to its organizing and advocacy work, including: pressuring government bodies to provide contract opportunities to Native owned businesses; educating its membership and business owners on how to contact legislative political leaders; promoting voter engagement; advancing veterans issues; and helping to plan and organize a Native community center in Houston. Address: 11245 Indian Trail, Second Floor, Dallas, Texas 75229 Tel: 972.241.6450 Fax: 972.241.6454 www.aicctx.com

American Indians in Texas works for the preservation and protection of the culture and traditions of the Tap Pilam Coahuiltecan Nation and other Indigenous people of the Spanish colonial missions in south Texas and northern Mexico through: education, research, community outreach, economic development projects and legislative initiatives at the federal, state and local levels. Its organizing and advocacy work includes conducting research on health service disparities in the

Native community and promoting the extension of federal and state services to the city, promoting cultural equity in city and state delivery of human services, and advocating for father-friendly initiatives within federal, state and local agencies and institutions. Address: 1313 Guadalupe Street, Suite 104, San Antonio, Texas 78207 Tel: 210.227.4940 Fax 210.227.4966 <http://aitscm.org/>

UTAH

Urban Indian Center of Salt Lake seeks to preserve the heritage, enhance the well-being, and strengthen the future of the Native people. Primarily a direct service agency, it is instituting plans to become more actively engaged in broader community organizing and advocacy work. Its current agenda includes: ensuring that an urban Native voice is included in the state's annual summit on Indian affairs; advocating for the needs of Native children in the child protection system; convincing state agencies to be more responsive to urban Native needs; and creating a research agenda that will produce information critical to public policy discourse. Address: 120 West 1300 South, Salt Lake City, Utah 84115 Tel: 801.486.4877 Toll Free 866.687.4942 FAX 801.486.9943 www.iwic.org

VERMONT

Gedakina, Inc. is a multigenerational endeavor to strengthen and revitalize the cultural knowledge and identity of Native American youth and families from rural, urban, and reservation communities across New England. Gedakina also seeks to conserve traditional Native homelands and sacred places. Gedakina has a particularly strong focus on women and youth issues. Advocacy areas include: a reduction in domestic and sexual violence; adoption of traditional Native foods and subsistence practices; improving curriculum related to Native peoples in public and tribal schools; and the return of traditional lands. Address: P.O. Box 500, Norwich, Vermont 05055 Tel: 413.549.1320 www.gedakina.org/index.html

WASHINGTON

National Urban Indian Family Coalition is a national network of urban Indian organizations that strengthen Urban Native families by reinforcing cultural identity, while respectfully working in harmony with Tribal governments and other institutions to bring positive change, increase access, and provide a strong voice. Major organizing initiatives currently include: 1) organizing local, urban Indian roundtables that bring people together in large cities to identify and address their public policy needs; and 2) building international linkages between urban Indigenous groups in Australia, Canada, New Zealand, and the United States to promote more responsive and effective governmental policies that impact these populations. Address: P.O. Box 99100 Discovery Park, Seattle, Washington 98199 Tel: 206.829.2229 <http://nuifc.org>

United Indians of All Tribes Foundation (UIATF) champions, develops, and provides quality educational, cultural, social and socio-economic services that benefit all Indigenous People living in and around the Puget Sound Region, especially tribal families, elders and youth. It is active in public policy issues in a number of ways. As a "Recognized American Indian Organization" under State policy, State officials and agencies must consult with UIATF whenever a policy change

is being considered that will affect urban Natives in service areas that the organization covers. In addition, UIATF promotes citizen engagement on civic boards and commissions. They provide public testimony and push for resolution of crises issues in the community, such as the excessive use of force by the Seattle police department. Address: 5011 Bernie Whitebear Way, Seattle, Washington. 98199. Mailing Address: PO Box 99100, Seattle, Washington 98139-0100 Tel: 206-285-4425 Fax: 206.282.3640 www.unitedindians.com

WISCONSIN

American Indian Chamber of Commerce (AICC) exists to promote economic development in Wisconsin Indian Country through directed service delivery to American Indian entrepreneurs. AICC provides extensive capacity-building services to strengthen Native businesses, but also conducts advocacy work at all levels of government to create new contracting opportunities for Native businesses. Currently, AICC is participating in a lawsuit against the City of Milwaukee, charging that current city policies have severely constricted opportunities for Native businesses to win contracts for construction, professional services and supplies with the city. AICC is seeking to have those policies invalidated because American Indian businesses are being denied equal protection and rights secured by the U.S. Constitution. Address: 10809 West Lincoln Ave., Ste #102, West Allis, Wisconsin 53227 Tel: 414.604.2044 Fax: 414.604.2070 www.aiccw.org

Native Media Organizing An Overview

By Syd Beane and Katherine Beane

The media system is composed of the development and distribution of content through newspapers, radio, television, and now Internet broadband services. This growing system of electronic communications claims to speak for us, defines who we are, and tells us what issues are important in our lives.¹

Native Americans have a history of exclusion from the power of the electronic media system with little major involvement in the creation and delivery of content before the 1960s rise of the American Indian civil rights movement. It has been said that the 1934 Indian Reorganization Act (IRA) led to the first real interest among Indian leadership in the use of electronic media for influencing Indian policy. The idea of organizing an Indian broadcasting strategy sprang from the IRA.² American Indian sovereignty implied having a tribal government in place to act upon issues of self-government. The IRA established a national and local Indian organizational structure which could organize to preserve and protect Native lands and culture. American Indian community organization from this time forward has been concerned about the use and misuse of, particularly, electronic media and its impact upon the issues of sovereignty, land, and culture. The Economic Opportunity Act of 1965 established an Indian community financial framework for the creation of tribally-licensed radio stations by allowing tribes to bypass the Bureau of Indian Affairs in planning their own social, educational, and economic development. This bill opened the door for Indian economic self-determination as well as

federal funding for programs in urban areas.

The community organizing catalyst for the creation of native controlled broadcast outlets may well have been connected to the takeover of Alcatraz Island by Indian college students in the San Francisco Bay in 1969. The occupation and proclamation to reclaim the land by right of discovery, with an offer to the United States of \$24 in beads and trade cloth was broadcast by Pacific station KPFA-FM in Berkeley, CA. The station loaned the Indians on the island a radio transmitter to send their statements to the station where they were broadcast live to listeners in the Bay Area. Radio Free Alcatraz focused on the poor state of Indian affairs nationally and demanded that attention be paid to issues of Indian health, education, and culture. Indian radio became the vehicle for telling Indian stories from the Indian point of view to the broader audience. This was impressive to Indians throughout the country and generated great interest among Native Americans everywhere to having their own broadcast station. Indian communities began organizing nationwide to reject the historical government policy of assimilation; they were ready to challenge the contents of the generic mainstream electronic media, which diminished tribal sovereignty. The Native focus aimed to empower tribal leaders and communities.

This growing interest in using the electronic media to raise Indian issues and challenge government policy has been at times offset by Bureau of Indian Affairs officials and reluctant tribal government leaders who view the media as a platform for militant actions which threatened

them and tribal development. American Indian tribal governments have been slow to support the development of a community based and controlled native media.

Although there were a few well-respected Native journalists and program producers working in mainstream media and the developing field of public media, it was not until 1970 when the federal government supported private nonprofits Corporation for Public Broadcasting and Public Broadcasting Services member stations which recommended cultural diversity to their television and National Public Radio station affiliates. In this milieu, Native producers and programming found a home for Native storytelling in electronic media.

When the first Native licensed radio stations went on the air in the early 1970s, it was a major step in the process of organizing a Native media system which reflected the history and culture of Native people and communities. The first noncommercial, public station affiliated with a tribe was KYUK in Bethel, Alaska; on the air in 1971 with Navajo station KTDB in Pine Hill, New Mexico, on air in 1972. Support for Native owned and operated stations come primarily from two federal government sources through the Corporation for Public Broadcasting which makes funds available for station operations, programming, and training, while the National Telecommunications Information Agency provides financial assistance through its Public Telecommunications Facilities Program for the

purchase of broadcast equipment. The much lower expense of developing a radio station in comparison to a television station has resulted in the fact that the current native electronic network is organized around radio stations.

During the 1970s, there were efforts made to get Native-operated television services onto reservations. The cost has been the biggest challenge to development and maintenance, with radio costing hundreds of thousands and television costing millions of dollars. Indian reservation communities have been developing local native TV programming linking with cable channels. The focus on Native media is directly related to the development of Native content for distribution to a Native audience. This raises the question of what Native content is and why it is necessary to empower Native communities. We know knowledge is power, and media has become a primary source of knowledge. The empowerment of American Indian communities includes the recovery and preservation of Indigenous knowledge and language. Native content is Native storytelling which is also a method to organize Indian communities, increasingly combined with Native language recovery.

The first successful effort to organize a national Native organization around television led to the forming of the Native American Public Broadcasting Consortium (NAPBC) headquartered in Lincoln, Nebraska with the University of Nebraska Public Television Station



NET.³ This effort involved bringing together representatives from 35 public television stations, mostly from western states and based at universities with an interest in Native American programming. A group of Native American public TV producers working with the stations started NAPBC with financial sponsorship from the Corporation for Public Broadcasting. Over the years, the role of NAPBC has been to produce and distribute Native content for public television, including the training of Native TV producers. There have been some efforts to organize the resources for a Native station with very limited success. However, in the early 1970s KYUK TV in Bethel, Alaska was organized as over-the-air broadcasting in English and Yup'ik by Yup'ik Eskimos covering a limited area of the state. Other such TV production efforts have been mostly related to tribes developing cable channels for local broadcasting of educational and language preservation programming.

In the late 1970s and early 1980s, NAPBC partnered with the American Indian Higher Education Consortium (AIHEC) of American Indian Colleges, Indigenous Communications Association (ICA) of Native radio stations and the Corporation for Public Broadcasting (CPB) in the designing and organizing of the American Indian Radio Satellite Network, using telecommunications technology to produce and deliver radio content among the 27 Indian colleges around the country.

In 1983, 30 Native journalists met at Penn State University to discuss the state of Native media and further develop Native communications. They were in agreement that there was a need for a national organization which they called the Native American Press Association (NAPA). As a consequence, the Native American Journalism Association (NAJA) has been a major source of Native professionals for newspapers, radio, television, and, now, Internet content production and distribution.

The 1990s was a period of organizing new media organizations and platforms with the rise of telecommunications, digital technology, and internet communications. In 1995, the Cook Inlet Regional Corporation of Alaska was instrumental in the establishment of the nonprofit-owned and operated Koahnic Broadcast Corporation (KBC) based in Anchorage, Alaska. KBC developed KNBA 90.3 FM, the first Native radio station located in an urban market with national radio/internet programming, including National Native News and Native American Calling. KBC delivers programming via the Internet linking with Native radio stations around the country.

Overcoming the issue of the digital divide in Indian country has led to model broadband service projects like Southern California Tribal Chairmen's Association (SCTCA) Tribal Digital Village (TDV) which connects the 18 tribal government members of SCTCA with a wireless broadband network. This project deploys broadband to tribal programs and homes, discussing telemedicine, online education, employment training, online business development, and cultural preservation. The issue of broadband services, particularly in rural areas, has been a major issue with only 10% of Native homes nationally having access to the Internet.⁴ This basic lack of access to broadband services has been a crisis in Indian country while undermining the overall economic and human development of Native communities. Tribes are now recognizing that telecommunications and information technology are essential for future growth. Sovereignty in these areas has only recently been considered by most tribal governments. Tribes must address the issues of tribal sovereignty and cultural values related to these industries, ensuring that tribal members have access to important technologies and services, but also that these technologies are not

harmful to sovereignty and culture.⁵

During the late 90s and early 2000, grassroots organizations such as the Native Media and Technology Network (NMTN) and Native Networking Policy Center emerged providing technical information, organizing skills, and savvy about everything from connecting different media people to influencing the rewrite of the Telecommunication Act.⁶ NMTN established a national organizing committee to build the media and technology capacity of Native people to produce and distribute Native content through media training. It was successful at meeting and negotiating with the major networks in Los Angeles to establish the America Indian Summer Institute for Film & TV, with primary financial sponsorship from Fox Entertainment Group.⁷ This training program for Native young adults from throughout the country trained over 200 with the goal of returning to their home communities and continuing to develop content and train others. There were two model programs developed in urban areas based upon this approach among the NMTN groups. Migizi Communications youth media training program in Minneapolis and Southern California Indian Center Intertribal Entertainment grew out of this these relationships. The Native Networking Policy Center (NNPC) worked in concert with the National Congress of American Indians (NCAI) on the lack of telecommunications and information technology access in Indian country. NNPC focused on the lack of American Indian involvement with the Federal Communication Commission (FCC). The FCC and the Telecommunication Act legislation basically gave the airwaves to the big media conglomerates. The NNPC and NCAI worked to bring together available research on the exclusion of American Indians from both the FCC and the Telecom legislation and gave testimony before the Committee on Indian Affairs of the United States Senate.⁸ They worked to establish the

framework for a Tribal Government airwaves strategy. This strategy is continuing with organizing work of Native Public Media (NPM) founded in 2004.⁹ NPM working with NCAI has played an important role in the establishment of an Indian Desk within the FCC staffed by an American Indian lawyer who is knowledgeable in both Indian and telecommunication law. NPM and NCAI have also been successful in getting the FCC to recognize its responsibility to work with tribes in a government to government relationship, ensuring that tribes have access to all telecommunication services.¹⁰

Native American tribes and communities have been largely excluded from both the national and local commercial media system with very limited opportunities for Native media ownership and the creation and distribution of Native content. The Corporation for Public Broadcasting System and Public Broadcasting Services member stations has supported the development of Native public radio stations and public television programming and producer training. The development of the national broadband network has given Native communities new opportunities for Native content creation and distribution over the internet. The Native organizing strategy must continue to encourage: educating Native communities on how the media system works; identifying the major media issues impacting the Native community; and training Native media leaders and organizers of the future to establish a comprehensive Native media system.

The future direction of organizing a comprehensive Native media system (radio, TV, Internet, telephone, and newspaper) should involve a very active strategy to develop sustainable broadband services for all Native communities. This strategy should monitor and hold the Federal Communication Commission accountable for recognizing Indian sovereignty and future modifications and amendments to the Telecom Act that impact such issues as Native community access to broadband services, Native



media ownership, and distribution of Native content. The future Native media strategy will continue to provide local radio stations with Internet distribution capability, linked with Native audio and video training programs which are affiliated with national media advocacy groups like Native Public Media and the National Congress of American Indians. This strategy should be organized upon a foundation of media knowledgeable Native governments and communities with access to leadership development training in media technology and digital storytelling skills necessary for building the Native media systems of the future, including Native language recovery and preservation.

This overview includes short case studies of Native Public Media based in Flagstaff, Arizona and Migizi Communications located in Minneapolis, Minnesota. Native Public Media works primarily with reservations while Migizi Communications serves mainly an urban Indian population.

Migizi Communications, Inc.

Migizi Communications, Inc. is a Minneapolis-based American Indian controlled nonprofit corporation whose mission advances a message of success, well-being, and justice for the American Indian community. Migizi was founded in 1977 with the goal of countering misrepresentation, inaccuracies, and falsehoods promulgated about Native people in the major

media. During its history, Migizi has trained journalists, produced the first nationally distributed Indian news magazine in the country, and worked with at-risk American Indian youth to enhance self-esteem and improve academic performance through the technological tools of media and communications.

During the mid-1970s, a group of American Indian journalist and university students met together in Minneapolis to discuss organizing a regional Native news organization soon after the American Indian Press Association in Washington DC had closed. There was great concern about the future of Native journalism when over half of all American Indian news publications folded during this period. The university students developed a five-minute daily news segment on KUOM-AM at the University of Minnesota radio station. Migizi Communications building upon this student effort began producing a half hour weekly Native American Program broadcast at the university radio station. The program was renamed First Person Radio with funding to hire a Producer, News Director, and Executive Director in 1980. A new studio facility with the latest production equipment was installed and each semester university interns were trained in radio production. First Persons Radio became the first regularly scheduled Native program broadcast on the National Public Radio Satellite System. Migizi began producing a weekly local public affairs program for KARE-TV.

Migizi Communications transitioned from radio and TV production into youth and education training when funding opportunities changed. The first federal grants were received to support work with American Indian High School students and refocus the training and educational activities necessary to include core academic studies and the use of computer technology as a learning tool. Migizi discontinued producing First Person Radio because of increasing production and distribution costs and decreasing funder interest. First Persons Productions was established as a broader umbrella program with a focus on internet technologies, skills and opportunities to develop a Native internet business initiative responding to the market demand for website services.

The issue of the digital divide brought Migizi back into media organization with a funding grant directed at organizing a Community Technology Consortium composed of 14 Twin Cities groups brought together to close the digital gap between the white community and people of color. This approach was to organize technology centers within the Twin Cities cultural communities of color. This provided Migizi with an opportunity to build out the computer lab with Apple products, which are more suited for media film and video production. Migizi was selected by the W.K. Kellogg Foundation as one of six sites around the country to start a new Leadership for Community Change Initiative focusing the community as the context for leadership development. Migizi became a founding member of the Native Media & Technology Network (NMTN), established to organize a network of both tribal and urban Native media groups challenging the major media networks to design a national Native young adult summer media training program in Los Angeles. Fox Entertainment Group became the primary major network financial sponsor of the training program. Migizi took advantage of this partnership sending graduates of their

local media training program to LA during the summer and internships with the local Fox TV Station. The American Indian Summer Institute in L.A. was focused on bringing Indian young adults inside the commercial entertainment industry to produce content for national distribution.

Migizi is currently organizing a media training pathway initiative for Native high school youth leading toward higher education and career opportunities which utilize cross-sector skills of digital technology to produce and distribute content. This strategy is related to a negotiated Memorandum of Understanding with the Minneapolis School Board to provide the funding and a school district commitment to improve educational outcomes for Indian students. Migizi is also a major participant in the organizing of the American Indian Cultural Corridor in south Minneapolis. The America Indian Cultural Corridor is the largest community development effort in a major city to organize and build a physically visible Native urban community in targeted neighborhoods through the concentrated development of real estate and community services. Migizi supports this effort through the production of Native stories, which focus on issues specific to the cultural corridor and tribal history native to Minnesota.

Native Public Media¹¹

Native Public Media (NPM)'s mission is to promote healthy, engaged, and independent Native communities through media access, control and ownership. Their goal is to improve the quality of life in tribal communities.

Founded in 2004, with monies from the Corporation for Public broadcasting, NPM has a vision to empower Native people across the United States to participate actively in all forms

of media and to do it on their own terms.

NPM believes passionately that American Indian people, coming from rich cultures deeply rooted in oral tradition, have an inherent right and responsibility to tell their stories.

NPM fulfills its mission by focusing on four contemporary areas:

1. **Community Engagement**, providing Native communities with the access, knowledge, and resources to ensure that they have a voice and are able to fully participate and benefit from the Information Age.
2. **Digital Ecology**, creating a digital footprint for media in Indian country. This is done by advocating for the expansion of broadband Internet and radio signals.
3. **Storytelling**, providing information, technical support, and training to build a solid national communications system in Indian country.
4. **Policy**, producing proactive programs of policy analysis, representation, and education.

NPM works to secure a voice for Native America among policy making bodies and among the media democracy movement, promoting greater access and larger audiences for Native American voices. These four competency areas are implemented throughout every program that NPM facilitates.

American Indian history, arts, language, and culture are all central in the work of Native Public Media.

The programming is organized into two divisions: **The Media Excellence Program**, which is designed to bridge the media and digital divide in Indian country through the implementation of four strategies.

1. NPM hosted its first Digital and Storytelling Intensive summer course, held in Santa Fe, NM, in 2012. This course trains students in beneficial media skills, using curriculum

that was created by American Indian media makers who made use of an Indigenous methodological approach geared towards American Indian students.

2. Every year the Annual Native Media Summit brings together Native media makers from all over the country to network, learn from one another, and share knowledge.
3. NPM provides radio station services, such as mentoring and training on FCC compliance.
4. NPM publishes the Native Media Landscape Report, the first report to provide a comprehensive overview of the Native media ecosystem, including radio, television, print, and new media.

The second division, **The Policy Program**, advocates for progressive policies and regulations that encourage and allow for the expansion of radio signals and broadband Internet into rural tribal communities.

Native Public Media is committed to training tribal leaders and members in both digital production as well as policy reform, regulation, and compliance. The challenge is also about infrastructure, as NPM CEO Loris Taylor states, “We can’t have an information highway without a highway.” NPM was able to secure tribal authority at the FCC, which has a huge impact on Indian communities. In 2010, NPM also established the Office of Native Affairs and Policy (ONAP) within the FCC.

Native Public Media is well versed and utilizes many forms of media to extend its message and programming efforts in Indian country. All bases of media are covered. NPM works not only to encourage the expansion of media entities and opportunities, it also trains community members to have the skills necessary to work in these media outlets. In addition, NPM goes a step further to ensure that appropriate policies are in place so that the work can be done effectively, with as much reach as possible. Funding is

always an issue, especially in today's economy where legislative cuts in public broadcasting pose a direct threat to the work and future operations of both NPM and tribal radio stations. At this time, NPM produces an enormous amount of activity, using only three hardworking full-time employees. Hopefully, they will have the resources to broaden their workforce in the future.

Native Public Media relies on partnerships with various nonprofit, tribal, foundation, and governmental entities to fulfill its programming. In its home office, NPM strictly adheres to the Hopi ideology of *naya* in which everyone contributes and learns from one another for a common good, without hierarchy. All roles are equally important. In its use of the Indigenous methodological approach to both create and direct programming, advocate for policies, and train community members, NPM is an organization that is unique, highly productive, and enormously successful in its field.

Endnotes

¹ Saskia Fisher and Margot Hardenbergh, *Media Empowerment: A Guide To Understanding Media Power And Organizing For Media Justice In Your Community, Organizing Manual* (Office of Communications, United Church of Christ 2004) p.4

² Michael C. Keith, *Signals In The Air: Native Broadcasting In America*, (Praeger Publishers 1995) p.18

³ Interview with Frank Blythe, founding Executive Director, Native American Public Telecommunications, August 2, 2012

⁴ U.S. Department of Commerce, Economic Development Agency, *Assessment of Technology Infrastructure in Native Communities*, October 1999

⁵ James Casey, Randy Ross, and Marcia Warren, *Native Networking: Telecommunications and Information Technology in Indian Country* (Benton Foundation 1999) p.12

⁶ Patricia Powers, *Native Americans and the Public*, Conference and Media Symposium Report (Friends Committee on National Legislation Washington DC) p. 49

⁷ Babette Herman, *Native Media and Technology Network Garner Hollywood Support* (Indian Country Today 8/8/2006)

⁸ Native American Connectivity Act Hearing Before the Committee on Indian Affairs, One Hundred Eighth Congress (S. 2382 To Establish Grant Programs For The Development of Telecommunications Capacity In Indian Country May 20, 2004 Washington DC)

⁹ Traci L. Morris and Sascha D. Meinrath, *New Media, Technology and the Internet Use in Indian Country* (Native Public Media Report 2009)

¹⁰ Native Public Media and National Congress of American Indians Comments, Federal Communications Commission Hearings Washington DC, Matter of Creation of Low Power Radio Service, May 21, 2012

¹¹ Material provided by interviews conducted with Loris Taylor, Executive Director NPM, August 1st and 2nd 2012, Phoenix, AZ, and through the Native Public Media website: <www.nativepublicmedia.org>

AMERICAN INDIAN MEDIA ORGANIZATIONS

ALASKA

Koahnic Broadcast Corporation (KBC) is the first urban Native radio station in the United States. The mission of KBC is to be a leader in bringing Native voices to Alaska and the nation, with a selection of radio programming that is broadcast by over 400 public and tribal radio stations across the country. KBC's national programming includes National Native News, Native America Calling, Earthsongs, Stories of Our People, and Native Word of the Day. Since 1995, KBC has provided high-quality professional training programs which enhance media career opportunities for Native Americans and Alaska Natives. KBC targets high school, after school or summer programs, university settings, and community radio stations. After completing internships and group seminar settings, KBC trainees have gone on to work for major news and broadcasting organizations. Address: 3600 San Jeronimo Drive, Suite 480, Anchorage, AK 99508 Tel: 907-793-3500 Web: <http://koahnicbroadcast.org>

ARIZONA

Native Public Media (NPM) promotes healthy, engaged and independent Native Communities through media access, control and ownership. Their mission is to engage, empower, build and serve Native American communities by focusing on four competency areas: community engagement, policy and advocacy, digital ecology, and storytelling. Current initiatives include facilitating the extension of broadband Internet into Indian country, the Digital and Storytelling Workshop, and hosting various workshops, seminars and conferences. Address: P.O. Box 3955 Flagstaff, AZ 86003 Tel: 928-853-4562 Web: <http://www.nativepublicmedia.org/>

Kuyi 88.1 FM, the Hopi word for water, has the mission to have a positive effect on the lives of people living on the Hopi Reservation and in surrounding communities. Kuyi promotes public discussion of issues and events that will enlighten the community. Kuyi also seeks to preserve language and culture by broadcasting traditional storytelling, news and entertainment to the Hopi people. Address: P.O. Box 1500 Keams Canyon, AZ 86042 Tel: 928-738-5530 Web: www.kuyi.net

CALIFORNIA

American Indian Film Institute (AIFI) is a media arts 501-c-3 nonprofit organization established in 1979 to foster understanding of the culture, traditions, and issues of contemporary Native Americans through film. Founded on a deep belief in the power of film as a transformational tool, the

organization strives to present contemporary Indian voices that dispel popular, often damaging, myths, and to advance appreciation of Native American artistic and societal contributions. The organization's goals are: to encourage filmmakers to bring to the broader media culture the Native voices, viewpoints, and stories that have been historically excluded from mainstream media; to develop Indian and non-Indian audiences for this work; to advocate for authentic visual and workforce representations of Indians in the media; and to open up opportunities for American Indians to enter the workforce of the creative economy. The annual AIFI film festival is held in San Francisco, and the publication of Indian Cinema Entertainment has recently been revived. Address: 333 Valencia Street, Suite 322 San Francisco, CA 94103 Tel: 415-554-0525 Web: <http://americanindianfilmstitute.com>

Southern California Indian Center, Intertribal Entertainment's mission is to promote social and economic self-sufficiency for American Indian people in Los Angeles, Orange and Riverside Counties. Intertribal Entertainment (ITE) is a multimedia workforce development initiative with a mission to provide employment and training opportunities for Native Americans pursuing careers in the entertainment industry. Major organizing currently includes: organizing around entertainment job issues with other media groups to create opportunities for Native Americans; training American Indians in media production and marketing developing film, television, and multimedia skills; and organizing advocacy campaigns to open jobs for American Indians with the unions and major entertainment companies in Southern California. Address: 10175 Slater Ave. #150 Fountain Valley, CA 92708 Tel: 714-962-6673 Web: <http://nativefilm.org/>

Southern California Tribal Chairmen's Association Tribal Digital Village (SCTCA) is a multi-service non-profit corporation consortium of 19 Indian Tribes in Southern California. Tribal Digital Village (TDV), a program of SCTCA, has a mission of using technology to foster cultural, educational, community, and economic development throughout Southern California tribal communities. Major organizing initiatives currently include: organizing with leaders and members to build out a community wireless network to empower Southern California tribal communities through technology; training community leaders and members in the maintenance and applications of the community wireless network in response to issues of health, education, cultural preservation, and economic development; and organizing tribal policy changes at the Federal Communication Commission (FCC) by supporting tribal sovereignty and self-determination over the airwaves. Address: P.O Box 1470 Valley Center California 92082 Tel: Office 760-535-5907 Email: mrantanen@sctdv.net Web: <http://www.sctca.net/>

Native Media Resource Center (Guala, CA) is a public service media organization whose mission is to produce content about Indigenous communities in order to promote racial harmony and cross-cultural understanding. Major organizing initiatives currently include: organizing native radio stations, bringing Native content and raising awareness of Native issues; organizing community meetings and one-to-one get togethers, building out of a full power community radio station, KGUA; identifying and training native youth in radio content production around community issues related to Native health and language preservation. Address: 35501 South Highway One, Unit One Guala, CA 95445 Tel: Office 707-884-4883 Fax 707-884-9957 Web: <http://nativemediaresourcecenter.org>

ILLINOIS

First Nations Film and Video Festival's mission is to advocate for and celebrate the works of Native American works that break racial stereotypes and promote awareness of Native American

issues. All films are written and/or produced and directed by Native American artists from both the United States and Canada. FNFVF seeks submissions yearly for its November festivals. Address: 7301 N. Ridge Bl., #508 Chicago, IL 60645 Tel: 847-863-8693 Web: <http://fnfvf.org>

MINNESOTA

The Circle News is dedicated to presenting news from a Native American perspective, while granting an equal opportunity to community voices. With a circulation of 10,000, it is a constant challenge to keep newspaper revenue up because everything is going online now, and advertising revenue for newspapers, in general, is falling every year. The Circle serves the Minnesota Twin Cities metro area as well as the surrounding Minnesota Indian communities. The Circle provides up to date news, advertising space, and event listings to the communities it serves. Address: PO Box 6026 Minneapolis, MN 55406 Tel: 612-722-3686 Web: <http://thecirclenews.org> email: thecirclenews@gmail.com

First Nations Composers Initiative (FNCI) is dedicated to the creation and promotion of American Indian music and musical traditions in all of its forms. FNCI increases awareness of and exposure to the wide diversity of musical traditions and genres within the American Indian, Alaskan Native and Hawaiian Native communities. FNCI serves to widen the audience for composers and performers. Within this scope of service, FNCI is also committed to the education of youth in the diversity of opportunities for their work. Currently, FNCI is showcasing musical talent at the Minneapolis Indigenous Movie and Music in the Park series. Address: PO Box 2642, Minneapolis, MN 55402 Tel:(612) 385-7528 Web: <http://www.fncl.org>

Independent Indigenous Film and Media LLP (IIFM) seeks to educate and create higher visibility for individuals and institutions by providing digital media production, training, and personalized digital media hub designs. It is a small, independent organization that specializes in public service announcements, media campaigns, digital media production, training, and design. IIFM partners with individual media artists and other nonprofits on projects, aimed at helping to create unity among the film and media communities. Address: 2822 Lyndale Ave. S, Minneapolis, MN 55406 Tel: 612-597-6115

Migizi Communications Inc. advances a message of success, well-being, and justice for the American Indian community. First Persons Productions is a media program which includes: telecommunications policy advocacy, multi-media production training, and media distribution. Major current organizing activities include: organizing a media training pathway for American Indian youth of high school age, leading to higher education and career opportunity technical skills; organizing a contract relationship with the Minneapolis School District to identify youth participants, acquire credit course approval and funds to support program; and organizing youth media teams for training programs focused on both school year and summer projects to produce and distribute American Indian community digital video stories to empower participants and the local Indian community. Address: 3123 East Lake Street Minneapolis, MN 55406 Tel: 612-721-6631 (205), <http://www.migizi.org/>

NEBRASKA

Native American Public Telecommunications (NAPT)'s mission is to advance media that represents the experiences, values, and cultures of American Indian and Alaskan Natives. Currently, NAPT has many documentaries on air and in the works. Many of these documentaries have educational materials (curriculum) available to supplement their message and help educators. NAPT partners with various organizations for film and video projects such as the American Graduate Initiative, a program established that highlight student's high school success stories in order to combat the drop out crisis in Indian country. In 2012, a rebranding process began to change the name of NAPT to Vision Maker Media. Address: 18 North 33rd Street Lincoln, Nebraska 68503 Tel: (402) 472-3522
Web: <http://www.nativetelecom.org/>

NEW MEXICO

Indigenous Language Institute (ILI) provides vital language-related services to Native communities so that their individual identities, traditional wisdom, and values are passed on to future generations in their original languages. They are on the forefront of using media to create content and educational tools to teach and advocate for language learning. ILI implements this work in three ways: 1) Researching best language practices for teaching and developing models and templates that can be replicated in communities 2) Teaching technical assistance through training. 3) Broader sharing, through seminars, symposiums, and publications. ILI hosts an annual language symposium in New Mexico in October. Address: 1501 Cerrillos Rd. U-Bldg. Sante Fe NM 87505 Tel: 505-820-0311 Web: <http://www.ilinative.org/>

Silver Bullet Productions' mission is to encourage educational achievement through a hands-on approach to filmmaking projects that empower students, enhance academic and economic opportunities, and preserve community culture and heritage. To achieve its mission, SBP holds workshops and showcases young talent. The Canes of Power film is now being screened at both the Santa Fe Indian market and the National Museum of the American Indian. Address: 38 Calle Ventoso West Santa Fe, New Mexico 87506 Tel: 505-820-0552 Web: <http://www.silverbulletproductions.com>

NEW YORK

AMERINDA Inc. works to empower Native Americans, break down barriers, and foster intercultural understanding and appreciation for Native culture. Through a variety of arts programs and services to artists, AMERINDA supports Native artists who embody the traditional practices and values that define Indian culture. They also promote the Indigenous perspective in the arts to a wide audience through the creation of new work in contemporary art forms: visual, performing, literary and media. Address: 288 E. 10TH ST. New York, NY 10009-4812 Tel: 212-598-0698 Email: amerinda@amerinda.org
Web: <http://amerinda.org> American Indian Artists Inc.

OKLAHOMA

Native American Journalism Association (NAJA) serves and empowers Native journalists through programs and actions designed to enrich journalism and promote Native cultures. NAJA

educates and unifies its membership through journalism programs that promote diversity and defend challenges to free press, speech and expression. NAJA is committed to increase the representation of Native journalists in mainstream media. NAJA hosts an annual UNITY conference every year and works towards organizing members to seek training or opportunities that are available. Address: 395 W. Lindsey St., Norman, OK 73069 W. Lindsey St., Norman, OK 73069 Tel: (405) 325-9008 Web: <http://www.naja.com>

OREGON

NFIC KWSO 90.9 FM Radio informs, educates, and entertains the Warm Springs community. During the 2012 presidential election year, they facilitated a “get out the vote” campaign, urging community members to exercise their rights to vote so that their voices can be heard. Address: P.O. Box 489 Warm Springs, Oregon 97762 Tel: 541-553-3348

SOUTH DAKOTA

Kili Radio, “the voice of the Lakota nation,” is a nonprofit community radio station that broadcasts in both English and the Lakota language 24 hours a day to Lakota people in the Pine Ridge, Rosebud, and Cheyenne River reservations. With 100,000 watts of airspace, it reaches Rapid City, serving the urban Lakota population, as well. Kili is now available online to an international audience, broadcasting news and current events, cultural events and information, stories, music, and live local tribal school sporting events. Since 1983, Kili has served as a lifeline to the Lakota people, reaching far into the community to tribal members who do not have access to other news sources such as internet and/or television. Address: P.O. Box 150 Porcupine, SD 57772 Tel: 605-867-5002 Web: <http://www.kiliradio.org>

Lakota Country Times (LCT) is the official legal newspaper of both the Oglala and Rosebud Lakota tribes, as well the Shannon and Bennett counties in South Dakota. The Lakota Country Times online and print editions provide information to the public with truth, integrity, and the Lakota spirit. During the school year, there is a local reservation school news insert in which students and teachers provide pictures and keep readers up to date on current events. Address: 316 Main Street Martin, SD 57551 Tel: 605-685-1868

WASHINGTON

Longhouse Media’s mission is to encourage Indigenous people and communities to use media as a tool for self-expression, cultural preservation, and social change. Longhouse Media hosts training workshops for youth. Currently, Longhouse Media is in production of a documentary film, entitled Clearwater, about the health and Indigenous connection to the Puget Sound. Address: 1515 12th Ave S. Seattle, WA 98122 Tel: 206-387-2468 Web: <http://www.longhousemedia.org>

WISCONSIN

News From Indian Country: Indian Country (NFIC) provides news by American Indians to American Indians and other interested people so that people can be well versed in current events, thereby empowering the voices of citizens. Since 1986, NFIC has been published by Indian Country Communications, Inc., an independent, Indian-owned, reservation-based business on the Lac Courte Oreilles Ojibwe Reservation in Northern Wisconsin. NFIC is a multi-media news network that reaches an international audience. In addition to the newspaper, which is available online and in print, they also broadcast Indigenous programming through video on indiancountrytv.com. They also publish stories via Twitter and Facebook. Address: 8558N County Road K, Hayward, WI 54843-5800 Tel: 715-634-5226 Ext. 1 Web: www.indiancountrynews.com

VOTER ENGAGEMENT

By Alyssa Macy

Civic engagement on internal governance and cultural issues has and always will be an integral part of Indigenous communities. Today, civic engagement is an area that is receiving much visibility and support from tribal leaders and Native people across the country. Indian Country is engaging in politics at many levels as tribal communities express themselves as voters, candidates and political contributors. Elected officials are paying closer attention, and there is hope that civic participation will result in improvements for education, health, and other vital areas. This article gives a brief overview of civic engagement in Indian Country: areas where strategic investments can be made that would strengthen civic engagement efforts targeted to the first peoples of this country. In addition, two case studies are provided that highlight some of the most effective examples of work currently under way in Montana and New Mexico.

Historically, tribes across the continent have operated on democratic principles, with high engagement by community members. Decisions are often made by consensus, with women playing a central role in the process. Consideration is given for future generations. Tribal governing systems are sophisticated, and while early settlers argued that Indigenous Peoples were uncivilized, the founding fathers recognized the value of Indigenous governance practices, incorporating elements of the Iroquois Confederacy into the U. S. Constitution. In October 1988, Congress recognized this contribution through House Concurrent Resolution 331 therein reaffirming the government-to-government relationship between Indigenous Peoples and the United States. Sadly, today, Native American enfranchisement has

been challenged, and it remains questionable that this group has a voice in the greater political system.

In 1924, Congress passed the Indian Citizenship Act¹ which granted citizenship to the original inhabitants of this land. This act was largely a result of advocacy efforts following World War I, when many Native Americans, upon returning home from serving in the military, found out that they could not vote. Although the bill granted the right to vote, many states took steps to prevent this from happening. The Montana state legislature passed a law that required all deputy voter registrars to be “qualified, taxpaying residents” of their districts.”² Most Native Americans in that state resided on tribal lands and were exempt from some local taxes, thus making them ineligible to serve as deputy registrars. This effectively denied access to voter registration in their precincts. Other states, like New Mexico, did not grant Native Americans the right to vote until 1948, over three decades after the Indian Citizenship Act was passed. The right to vote for Native Americans was further strengthened in 1965 with the passage of the Voting Rights Act, yet it was not until the 1990s that efforts to engage tribal communities were resourced.³

In the last 15 years, tribes and Native peoples⁴ have flexed their political power.

Native Americans in reservation and urban areas have become involved in local, state, and federal elections which have been encouraged by the grassroots community, tribal leaders, nonprofits, political parties and state/regional/national Native American organizations. Increasing understanding of how decisions by

elected officials impact the daily lives of Native American people regarding specific issues and candidates has motivated people to the polls. The Native vote was key in the victory of several 2000 federal races in Washington and South Dakota, credited as impacting the outcome of a 2002 ballot initiative in Arizona. While voting was once seen as an anathema to tribal sovereignty, it is now viewed as a way to protect sovereignty and to “hold the line” on continued attacks against Indian nations. Informed voters are able to address socio-economic challenges within reservation communities and surrounding areas.

The Native vote has demonstrated that, when organized and resourced, political involvement can impact an election outcome.

However, as a whole, limited resources are spent in Indian Country on voter recruitment. This leaves us to wonder: Are Native Americans a constituency where investments are seen as necessary and effective? What challenges are preventing Indian Country from leveraging more funding? What is happening at the tribal level that facilitates or prevents voter registration from growing?

In 2004, the National Congress of American Indians (NCAI) launched the Native Vote initiative, with a goal of registering a million voters. Native Vote’s efforts focused on registration, education, get-out-the-vote activities and training. Native Vote supports tribal and non-profit efforts in states with high populations of Native Americans, and with its high visibility, direct connection with tribal leadership, and relationships with the funding community, they initiated a national effort that continues to grow and mature. According to a recent email from Native Vote, their goal in the last 70 days leading into the 2012 presidential election was to register 10,000 new voters. However, although improvements have been made, it is still necessary to ask the question:

What has changed since 2004? One likely answer is the limited efforts on the ground. The national scan for this project netted but a handful of organizations actively doing the work. NCAI plays an important role in the national effort, and strategic partnerships with State Voices, Wellstone Action, and others strengthen the services they provide. However, Indian Country is big, and NCAI cannot do this work alone. Without partnerships with localized efforts, NCAI will be challenged to meet its goals.

As efforts to invigorate Native American community voting have grown since 2004, there remain a number of challenges, the most significant being that of sustainable funding for localized efforts. Local voter project personnel interviewed shared that limited resources hinder their ability to effectively implement voter engagement projects. Investments in local and state voter engagement efforts are typically not received early on, and they seldom provide support in off-election years. Another critical issue is the limited amount of data related to voter turnout and trends, and the lack of enhanced voter files. Lack of data has made it difficult for nonprofits and tribal leaders to gauge the impact of their work in the metrics expected by the funding community. With no baseline or longitudinal data, trends in participation cannot be estimated. Without enhanced voter files, tribes and nonprofits cannot demonstrate how their efforts have increased registration and turnout. These challenges, along with others, are explained further in the following paragraphs.

Those who care about voter engagement in Indian Country should be concerned about the lack of comprehensive research in regard to voting data.

Since the 2005 report, “A National Survey and Analysis of Efforts to Increase the Native Vote in 2004 and the Results Achieved,”⁵ there have been few efforts to collect data at the national level. This leaves a significant research gap.



Although much has changed since that time, there is still a need to document both voter turnout and the best practices used to share this information with tribal communities. Some of the questions that should be addressed include: What voting strategies are working in reservation and urban areas? What is motivating Native American people to the vote? What is the impact of targeting and utilizing tribally enhanced voter files? Without this level of analysis, it is difficult to refine voter engagement efforts so that they are more effective and efficient. In the short term, exit polling could be done following the 2012 presidential election in high-density precincts and wards to provide critical turnout data to assist with future efforts. Basically, increased research and analysis is needed.

The lack of enhanced voter files was identified as a critical but missing element of voter engagement following the 2004 elections, and this lack has continued to be the case in 2012. In general, tribes and nonprofits lack enhanced voter files which are a database of registered voters cross referenced with tribal enrollment lists (or constituents as in the case of a nonprofit). Where files do exist, there is limited capacity to maintain them during off-election years. An enhanced voter file provides important information, including identification of those who are registered to vote and the frequency of voting (i.e. primary and general elections, ballot initiatives). An enhanced voter file can help target limited gaps in the voter registration process, such as direct mail and door-to-door campaigns, thus enabling organizers to analyze post-election results. Voter files are a powerful and necessary tool for efficient and effective voter

engagement efforts throughout Indian Country. Accumulating and maintaining these files is an area that needs to be resourced.

The development of enhanced voter files has been met with suspicion by tribal governments, so most tribal leaders have been reluctant to release sensitive tribal enrollment lists to vendors responsible for these efforts. Tribes have also been challenged with the capacity to manage the files in-house, and tribal officials are generally unwilling to have this done by a vendor or other entity. Nonprofits face challenges in this realm, as well. Service providers, by the nature of their work, often cannot release names of those they serve (i.e. healthcare providers). In addition, service providers, as well as the tribes, often do not have the ability to manage the files in house. Native Vote, in partnership with State Voices, is working to address this issue by providing list enhancement services to tribes and non-profits. Communicating a consistent message about the value of enhanced voter files, as well as success stories, could help to alleviate concerns and increase participation. Capacity building is also needed so that tribes and nonprofits are capable of managing these efforts in house.

Training plays a critical role in the effectiveness of voter related efforts in Indian Country. Wellstone Action estimates that they have trained approximately 2,000 Native American people, averaging 500 per year, since they started targeting voting efforts in Indian Country.⁶ In 2008, they launched the Native American Leadership Program (NALP), “designed to strengthen Native American leadership and civic engagement.” During the 2012 election

season, Wellstone Action and Native Vote hosted three trainings on voter engagement, and the NALP held an additional seven trainings with various partners. Following the inaugural NALP training, Peggy Flanagan (Ojibwe), NALP Coordinator, stated, “A big part of this program is making the case for voter engagement as a model for identifying and developing new leaders in our communities. As Native people, the strength of our community is founded in relationships. It’s time we built the leadership necessary to translate that organizing we do every day into electoral power.”⁷ While these efforts have increased the number of trained organizers in tribal communities, there is still a need for more training opportunities. Further support, such as fellowships, is also needed so that these trained individuals can return to their communities and do the necessary work.

Organizers in the field have long recognized that voter engagement efforts need to be tied to issues relevant to Native American people. While the act of voting is an important exercise of civil rights, this, in and of itself, is not enough to motivate people to the polls. The Native American Voters Alliance Education Project⁸ in New Mexico has been effective in tying issue-based organizing with voter engagement activities. By working with the community to conduct a power analysis on issues of concern, they have helped the community to see “who” or “what” holds the power and to make decisions on these issues. Community members are taught to see where the power lies and the strategies which affect change. Voting is one of those ways. Many Native people have expressed, “I vote Indian,” and they are willing to take into

consideration positions that are not necessarily tied to a particular party but are tied to culture and values. Therefore, the framework of “I Vote Indian” is perhaps a motivational framework to be considered for issue based organizing. A plethora of issues exists in Indian Country that could motivate participation, from adding appropriate signage on a local street, to electing a tribal member to sit on a school board or other position, and electing state and federal representatives that will advocate for tribal issues. Voter engagement efforts need to tie issues to the work of motivating people to engage and be active players in the political processes.

Last, but most important, Native youth. Creating a culture of civic engagement starts at an early age, and approximately 38% of the Native American population is under the age of 18⁹. It is well documented¹⁰ that voting is a learned behavior: the more often it is done, the more of a habit it becomes. Thus, instilling a culture of civic engagement in the youthful members of tribal communities is a long term investment where parents, schools, tribal leaders and the community have a significant role. One tribal leader interviewed shared that localized voter engagement efforts that included youth saw an increase in the participation of those youth in other community gatherings.¹¹ Youth councils, like the one located on the Gila River Indian Reservation¹², have stepped up to explain the importance of voting to their peers and those not yet eligible to vote. Youth councils encourage newly eligible voters to get involved and to get their parents involved. The Gila River Youth Council promotes the Kids Voting¹³ program at local schools and works the Kids Voting

booths on Election Day. In addition, the council runs a program similar to the national Close-Up¹⁴ Program where they learn about the relationships between state and federal governments relative to tribal governance. It is sustained efforts like these that impact voting behavior. Enfranchisement investments in Native youth are essential.

As stated early on, Native American people have a long history of civic engagement in tribal communities. Today, Native people have expanded this engagement to local, state, and federal efforts by registering and voting. Tribal members are also encouraged to run for office. Voter involvement continues to grow, but there remain unmet national needs. Strategic investments are needed to increase the efficacy of voter engagement activities, including research, data development, training, and youth engagement. Localized efforts need to be supported early on: funders and nonprofits need to come together and develop ways in which support can be provided in off election years. NCAI plays an important role in keeping the issue at a national forefront, bringing groups together to leverage resources for localized efforts. Native organizations need to be resourced so they can continue the work they have under way. The Native vote represents more than just turnout numbers and power. The Native vote is empowering to those who participate. The Native vote is a way in which a once oppressed people can embrace power and effect positive changes in Native communities.

Indigenous peoples are interrelated, and the work in this arena is an extension of ways practiced since time immemorial: taking care of Mother Earth and families. It is about building communities and strong relationships. It is about embracing and exercising a collective political voice. It is about needed change.

I vote Indian – and I vote for you!

Native American Voter Alliance Education Project

The Native American Voters Alliance Education Project (NAVAEP)¹⁵, based in Albuquerque, New Mexico, “unites community stakeholders to empower Native American people to take action to improve the quality of life for our communities and to protect the continuity of Native American cultures.” The organization utilizes community organizing and education strategies to promote awareness and action on issues facing Native American communities. NAVAEP is “committed to social, economic and environmental justice principles that advance healthy and sustainable communities for Native families living in New Mexico.”

NAVAEP works with both reservation and urban-based Native Americans and is currently engaged in a community participatory process to develop a work plan for the coming year, including electoral work. They recognize the worthy, long-term work that many organizations and Native American leaders have accomplished over the years. They are committed to incorporating their experiences and knowledge into the planning process. The individual staff members have strong relationships within the community and have earned respect from leaders and tribes. As a result, NAVAEP is able to bring a wide range of organizations working together to build a collective agenda aimed at improving the education, healthcare, economic development and other needs of tribal nations.

NAVAEP utilizes a “power analysis” to look at each issue to help their constituents and partners better understand “who” or “what” has the ability to influence decisions impacting tribal communities. NAVAEP’s standard analysis has helped the organization and partners to see how they can cooperate on strategic issues and create opportunities for addressing them. NAVAEP

seeks to help community members embrace their own power and advocate for themselves. Civic engagement is seen as one of many tools to effect change and issue organizing. NAVAEP has the experience that allows them to provide effective training and technical assistance to partner organizations through power analysis tools and advocacy training.

NAVAEP also utilizes the unique cultural perspectives of Native communities in their work; they organize and message on kitchen table issues which they relate directly to the experiences of Native communities. They have made efforts to test voter related messages vis-à-vis their voter files in an effort to better understand the types of messages that resonate in tribal communities. Their work seeks to answer the question: Are Native specific messages effective in motivating people to the polls? This is an important analysis not commonly seen in voter engagement efforts nationally.

This past year, NAVAEP participated in a coalition effort with the State Voices table on the Governors Accountability Project. NAVAEP focused specifically on the Social Promotion Initiative which proposed to fail third graders who were not reading at their current grade level. NAVAEP worked to educate the Native community on the issue, stressing that this could negatively impact Native American children who are bilingual (speaking both English and their traditional languages). In partnership with those working in the area of language preservation, they were influential in preventing the bill from passing through the state legislature.

Their work to build a community agenda with organizational stakeholders will allow them to improve the quality of life for Native people in the state by creating an agenda that helps them to maneuver good ideas into policy. Additionally, the work and those involved will have trust and input in the process. Throughout this process, organizing and voter engagement efforts,

including registration, education, and get-out-the-vote, will play an important role.

Western Native Voice Education Project

The mission of Western Native Voice Education Project (WNVEP), located in Billings, Montana, is to establish a permanent, non-partisan civic engagement infrastructure for Native Americans living within Montana's reservation and major cities. WNVEP's work "would strengthen Native American leadership capacity and involvement at the tribal, local, state, and national levels with a special emphasis on young Natives," as well as to "empower Native American people by amplifying their voice through increased voter registration, turnout, and participation in all aspects of civil life." The Western Organization of Resource Councils Education Project currently serves as the organization's fiscal sponsorship. WNVEP has taken steps this past year toward their 501(c)3 status.

In the fall of 2011, an Executive Director was brought on board to lead this effort, and during the Presidential/Congressional primary of 2012, WNVEP registered over 3,000 voters statewide. In May, WNVEP launched an aggressive voter registration effort with a goal of registering 5,000 voters statewide. Following the November 6 election, WNVEP reported that they had met their mark and surpassed it by 1,300 additional voters.¹⁶

WNVEP incorporates Native culture and values, and they have targeted their efforts at Native American gatherings throughout the state. They recognize that personal, family and kinship relationships play a key role in voter engagement, and these values must be cultivated within tribal leadership and community members. WNVEP has been proactive in establishing partnerships with tribal governments, tribal colleges and other educational institutions in the state to

register voters. They are also committed to hiring staff embedded in the communities they work in. Literature is developed utilizing Native imagery and photographs to reflect the culture and tie voting to issues that resonate within the community. The WNVEP Board, made up of 100% Native Americans, plays an important role in ensuring that their work reflects the community it represents.

In 2012, the WNVEP incorporated election protection efforts in their work leading into the fall elections to “protect the election franchise an ensure election laws are fairly and equitably administered...” Work in this area included: seeking support from county clerks and commissioners in reservation communities to establish early voter stations; working with tribal governments to pass resolutions to create early voting sites on reservations; recruiting, training and deploy translators where needed; monitoring the annual purge of inactive voters in target counties; and working with tribal governments to issue appropriate tribal IDs to those who need them for registration purposes. WNVEP wanted to ensure that any non-English speaking Native voter is not turned away from the polls.

Leadership training is an on-going part of the work of the organization, with current efforts focusing on the organizers working in the community. As part of their organizing efforts, one-on-one interviews are conducted with Native people to identify potential leaders, build a database of activists willing to take on issues, as well as to learn more about the concerns in the community. Future training module plans include negotiation, testifying, public speaking, and conducting research.

WNVEP was established to build long-term political infrastructure in Montana, but they have plans over the next five years for expansion in states including Colorado, New Mexico, Arizona, Nevada, North and South Dakota, and Idaho. Since its incorporation in August 2011, the leadership of WNVEP has played a key role

in leveraging funding for the organization and implementing a well-developed strategic plan for the future.

Endnotes

- ¹ Full text online: <http://digital.library.okstate.edu/kappler/vol4/html_files/v4p1165.html>
- ² American Civil Liberties Union. (2009). Voting Rights in Indian Country. Online: <<https://www.aclu.org/files/pdfs/votingrights/indiancountryreport.pdf>>
- ³ The Democratic National Committee hired its first Indian Outreach staff in 1996. Gwen Carr (Cayuga) was the first to staff that position.
- ⁴ The US Census Bureau estimated in 2010 that are 5.2 million individuals self-identified as Native American/Alaska Native (race alone or in combination with one or more races) accounting for approximately 1.7% of the total population. The Census Bureau noted that 15 states had populations of over 100,000 Native Americans/Alaska Natives including CA, OK, AZ, TX, NY, NM, WA, NC, FL, MI, AK, OR, CO, MN, IL. Despite these numbers, it's difficult to know exactly where these individuals reside as it is estimated that only 22% live on reservations and/or off-reservation trust lands. U.S. Census Bureau. Online: <www.census.gov/newsroom/releases/archives/facts_for_features_special_editions/cb11-ff22.html>
- ⁵ R. Lehman and A. Macy. (2005). A National Survey and Analysis of Efforts to Increase the Native Vote in 2004 and the Results Achieved. Online: <<http://www.nativevotemn.org/news/NativeVote2004NationalReport.pdf>>
- ⁶ Interview, Peggy Flanagan, Director of External Affairs, Wellstone Action, 06/30/12.
- ⁷ Wellstone Action. (n.d). Online: <<http://www.wellstone.org/programs/native-american-leadership-program>>
- ⁸ NAVA was created following the closure of SAGE Council who has been recognized as a key player in the political development of Native Americans in the state. Online: <http://funderscommittee.org/resource/new_mexicos_native_american_swing_vote>
- ⁹ Center for Native American Youth at the Aspen Institute. Online: <<http://www.aspeninstitute.org/sites/default/files/content/upload/1302012%20Fast%20Facts.pdf>>
- ¹⁰ The Center for Information & Research on Civic Learning and Engagement has a done extensive research on youth voting. Online: <<http://www.civicyouth.org/quick-facts/youth-voting/>>
- ¹¹ Interview, David Bean, Tribal Council member, Puyallup Tribe of Indians, 08/07/12.
- ¹² Interview, Michael Preston, Gila River Youth Council Advisor, 08/30/12. Online: <<http://www.gricyouthcouncil.org/>>
- ¹³ Kids Voting is a national civic education initiative that teaches students democracy through classroom activities, family dialogue and authentic voting experiences. Online: <<http://kidsvotingusa.org/>>
- ¹⁴ Close-up is a national program which ... “informs, inspires, and empowers students to exercise the rights and accept the responsibilities of citizens in a democracy.” Online: <<http://closeup.org/>>
- ¹⁵ Many of the staff involved with NAVAEP were key players in SAGE Council, a nonprofit entity that worked on preserving sacred site issues. Online: <http://funderscommittee.org/resource/new_mexicos_native_american_swing_vote>
- ¹⁶ Montana Public Media. (November 6, 2012). Native Groups Work for Strong Turnout on Montana's Reservations. Online: <www.montanapublicmedia.org/2012/11/native-groups-work-for-strong-turnout-on-montanas-reservations/>

VOTER ENGAGEMENT ORGANIZATIONS

Involved in the Fall 2012 Elections

NATIONAL

Native Vote was founded as a nonpartisan initiative of the **National Congress of American Indians (NCAI)** in response to lower voter participation and severe infractions against Native voters. In order to surmount the election participation challenges facing tribal communities today Native Vote is focused on the following key strategies: get-out-the-vote (GOTV) and voter registration efforts; election and voter protection; voter and candidate education; and tribal access to data. Address: Embassy of Tribal Nations, 1516 P Street NW, Washington, DC 20005, Tel: 202-466-7767, Fax: 202-466-7797. www.nativevote.org, <https://www.facebook.com/nativevote>

ALASKA

The mission of the **Central Council Tlingit and Haida Indian Tribes of Alaska (CCTHITA)** is “preserving our sovereignty, enhancing our economic and cultural resources, and promoting self-sufficiency and self-governance for our citizens through collaboration, service, and advocacy.” Their non-partisan Native Vote efforts include providing staff time to assist with voter education and registration efforts. Address: 320 W. Willoughby Ave. Suite 300, Juneau, Alaska 99801. Tel: 907.586.1432. www.ccthita.org, <http://www.nativevote.org/page/alaska-1>

The **Alaska Native Vote – Interior Campaign** is led by three organizations, including Doyon, Limited; Fairbanks Native Association; and the Tanana Chiefs Conference. This initiative is currently involved with voter registration and education efforts. Address: Doyon, Limited, 1 Doyon Place, Ste. 300, Fairbanks, AK 99701, Tel: 907-459-2092. www.doyon.com, <https://www.facebook.com/doyonlimited>

ARIZONA

The mission of the **Akimel O’odham/Pee-Posh Youth Council** is “...to provide youth the opportunity to contribute individual perspectives and insight into the ongoing activities of the Gila River Indian Community.” Their civic engagement work includes a few initiatives such as promoting the Kids Voting program at local schools, working the Kids Voting Booths on election days and running a program similar to national Close-Up Program with an additional tribal government emphasis. Address: PO Box F, Sacaton, AZ, 85147, Tel: (520) 562-1866, Fax: (520) 562-3621. <http://www.gricyouthcouncil.org/>, <https://www.facebook.com/gricyouthcouncil>

MINNESOTA

Native Vote Alliance of Minnesota was established in 2004 as a project with the goal of organizing and facilitating American Indian voter education, registration, and GOTV efforts in tribal and urban communities in the state. The organization was incorporated in 2006 and established 501(c)3 status in 2010. The current mission of the organization is “to mobilize and empower Native American people in Minnesota as a collective voice through civic participation while embracing our cultural heritage.” For the 2012 election cycle, they are prepared to do voter registration, education and GOTV activities this election cycle if they receive adequate funding. Address: 15542 State 371 NW, PO Box 217, Cass Lake, MN 56633, <http://www.nativevotemn.org/>

The Mille Lacs Band of Ojibwe is located in east central Minnesota with approximately 4,300 tribal members. They are involved in both partisan and non-partisan civic engagement efforts that are managed by the Intergovernmental Affairs Office. They are currently involved in nonpartisan voter registration, education and GOTV efforts. Address: Mille Lacs Band Government Center, 43408 Oodena Drive, Onamia, MN 56359, Tel: 320-532-4181, Fax: 320-532-7505, <http://millelacsband.com/>

MONTANA

Indian People’s Action (IPA) is a project of Montana People’s Action, and has the goal of organizing and building the voice and power of Montana’s urban Indians. As a grassroots organization, their mission is to address social, economic, and racial justice issues that impact Native American people. IPA utilizes the strength in numbers and direct action organizing to achieve systemic change to improve the lives of its members. Their current and primary organizing initiatives are healthcare, and institutional racism issues. Also with a major election year, they hope to secure funding to do voter registration. Address: Montana Organizing Project, 208 East Main Street, Missoula, MT 59802, <http://montanaorganizingproject.org/>, <https://www.facebook.com/pages/Indian-Peoples-Action-official-pg/200566233335183>

Western Native Voice (WNV) was established in 2011 and is fiscally sponsored by the Western Organization of Resource Councils Education Project. The mission of the organization is to establish a permanent, non-partisan civic engagement infrastructure for Native Americans living within Montana’s reservation and major cities. WNV’s work “would strengthen Native American leadership capacity and involvement at the tribal, local, state, and national levels with a special emphasis on young Natives” as well as to “empower Native American people by amplifying their voice through increased voter registration, turnout, and participation in all aspects of civil life.” The organization has a goal of registering 5,000 new voters from May to the election (about halfway to goal as of late August) and will be involved in voter education and GOTV activities. Address: 220 South 27th Street, Suite C, Billings, MT 59101, Tel: 406-869-1938, Fax: 406-252-1092, <http://www.westernnativevoice.org/>, <https://www.facebook.com/pages/Western-Native-Voice/211129648950315>

NEW MEXICO

The **Native American Voters Alliance Education Project** “unites community stakeholders to empower Native American people to take action to improve the quality of life for our communities

and to protect the continuity of Native American cultures. We utilize community organizing and education strategies to promote awareness and action on issues facing Native American communities. We are committed to social, economic, and environmental justice principles that advance healthy and sustainable communities for Native families living in New Mexico.” The organization is involved in a participatory project with the local community to develop its work for the upcoming year. They organization has a partner 501(c)4 that will lead voter related activities including voter education and GOTV work this fall. Address: PO Box 35698, Albuquerque, NM 87176, Tel: 505-238-9243, www.nativevotersalliance.org/

OKLAHOMA

Rock the Native Vote (RNV) is an initiative of the Oklahoma Indian Missionary Conference (OIMC) of the United Methodist Church. The OIMC has approximately 6,000 members and 84 churches, with several of these congregations more than 100 years old. Oklahoma is the home to the majority of the congregations, however the Conference has one church in Dallas and three churches and one fellowship in Kansas. An Oklahoma RNV concert was held in 2004 and the effort is currently registering voters at powwows and conferences. They are utilizing social media, primarily Facebook, to provide general information about the upcoming elections. Address: Oklahoma Indian Missionary, 3020 South Harvey, Oklahoma City, OK 73109, Fax: 405-632-0209, www.facebook.com/Rockthenativevote , www.rockthenativevote.org/

The Indian Methodist Church of Wichita is a part of the Native Nations Ministries. The mission of the organization is: “Serving the Wichita Native American community, through discipleship of our brother, Jesus. Where traditional Christianity embraces Native American Culture through language and traditional ways.” The Church is currently involved in discussions about the types of activities that they will be doing for the upcoming fall elections. ** Rev. Judd was previously located in Oklahoma working with Native Nations Ministries and the Rock the Native Vote Oklahoma effort. Address: Native Nations Ministries, 11312 NW Miller Road, Lawton, OK 73507, Tel: 580-531-5020, www.nativenationsministries.com

OREGON

The Empowering Native Americans for Civic Engagement is a project of the **Native American Youth and Family Center (NAYA) and the Portland Youth Elders Council (PYEC)**. The mission of NAYA is to “Strengthen the quality of life for the Portland American Indian and Alaska Native Community by encouraging local leadership, community development, and the practice of culture, values, and traditions.” The project held a series of civic engagement and education workshops in East County Portland. The dialogues covered issues that affect families, elders, and children. These meetings were attended by community members and leaders with the goal of generating new ideas and engagement in critical discussions. The organization also conducted voter registration leading up to the November elections. Address: 5135 NE Columbia Blvd, Portland, OR 97218, Tel: 503-288-8177, Fax: 503-288-1260, www.nayapdx.org

TEXAS

The mission of the **American Indian Chamber of Commerce of Texas (AICCT)** (Dallas) is to be “the premier advocacy organization for entrepreneurial and educational development of American Indian Businesses.” The AICCT is primarily focused on voter education efforts and providing information to attendees of their meetings held statewide. They are ready to do voter registration and GOTV activities with adequate funding. Address: 11245 Indian Trail, 2nd Floor, Dallas, TX 75229, Tel: 972-241-6450, Fax: 972-241-6454, <http://www.aicctx.com>, <https://www.facebook.com/aicct>

WASHINGTON

The **Puyallup Tribe of Indians**, located in Tacoma, Washington, is committed to protecting and exercising the inherent inalienable sovereign rights of the Tribe and individuals in the interest of the Medicine Creek Treaty Territories, as stewards to ensure the preservation of our cultural and environmental integrity for the common good and prosperity of all. The tribe is involved in both partisan and non-partisan civic engagement efforts and as of this report, had not started efforts for the 2012 election cycle. Address: 3009 Portland Ave, Tacoma, WA 98404, Tel: 253-573-7801, Fax: 253-573-7944, <http://www.puyallup-tribe.com/>

WISCONSIN

Tekantyohkwaknyehse (I Vote) – Oneida Nation project includes nonpartisan voter registration, education, and GOTV activities. Address: Oneida Tribe of Indians of Wisconsin, PO Box 365, Oneida, WI 54155, <http://www.oneidanation.org/page.aspx?id=26622>

ATTACHMENT A

RESEARCH TEAM BIOS

Katherine Beane, Flandreau Santee Sioux Tribe, is a Doctoral Candidate in American Studies at the University of Minnesota, Twin Cities. Her dissertation focuses on an Indigenous perspective of her tribal history, and her family's relationship with both their Minnesota homeland and Dakota language. Previously, she served as a research consultant on the film *Native Nations: Standing Together for Civil Rights*, and she has also worked as a research consultant for various historical projects in her community. She is co-writer and narrator on a film currently in production, *Ohiyesa: The Soul of an Indian*, which tells the Minnesota connection and life story of her ancestral uncle, American Indian physician, writer, and American Indian rights advocate, Ohiyesa (Charles Eastman). Currently, Kate serves as adjunct faculty, teaching Dakota History and Culture at Minneapolis Community and Technical College. She is also a graduate instructor at the University of Minnesota, Twin Cities.

Syd Beane, Flandreau Santee Sioux Tribe, is a documentary filmmaker and adjunct faculty with the Community Development Degree Program at Minneapolis Community and Technical College. He also serves as a National Field Staff and Minnesota Coordinator with the Community Learning Partnership. His major community organizing and community development experience has been working with Native American and non-Native community organizations in Arizona, Nebraska, California, and Minnesota. He has a Master of Social Work from Arizona State University, with emphasis on community organizing. He has further training in community organizing at the Industrial Areas Foundation in Chicago. He has experience producing documentary films for ABC, NBC, Hallmark Channel and Public Television. Syd has organized and managed community development corporations and worked as Western Regional Director of the Center for Community Change. He has served on the boards of; Native American Public Telecommunications, Woods Charitable Fund, and the Center for Community Change.

Louis T. Delgado, Oneida, served as the research team leader on the Native Voices Rising project. He is an independent consultant to foundations and nonprofit organizations, providing assistance in the areas of program development, fundraising and grantmaking. Louis has extensive experience in education, community development and philanthropy. He has held administrative and teaching positions at Loyola University Chicago, Chicago Board of Education, NAES College, and the John D. and Catherine T. MacArthur Foundation. He serves on the board of directors of national and local nonprofit organizations including: The Needmor Fund, Native Americans in Philanthropy, and the Field Museum. He holds Masters degrees from the University of Chicago in Public Policy and in Social Work, and

has received several prestigious awards in recognition of his work. He has also produced research and articles on various aspects of philanthropy and Native peoples.

Christine George PhD is a research professor at Loyola University Center for Urban Research and Learning. She has conducted a number of studies in the areas of homelessness, domestic violence, employment, and human/health services delivery. Much of her work has been part of university-community collaborative research partnerships which have focused on informing and shaping public policies and public programs. One of her projects was a needs assessment of American Indian health and social services needs in the Chicago Metropolitan Area. Her most recent work includes a multi-year mix-methods evaluation of Chicago's Homeless system and its Plan to End Homelessness. Prior to returning to the academy and receiving her PhD in Human Development and Social Policy from Northwestern University, Dr. George spent a number of years as a community organizer, policy advocate, and union organizer.

Angela Mooney D'Arcy (Juaneño/Acjachemen) has been working with Tribal Nations and Indigenous people on environmental issues for over 14 years. She teaches Indigenous Cultural Resource Protection Law, serves as Co-Director for the United Coalition to Protect Panhe (UCPP), a grassroots alliance of Acjachemen people dedicated to the protection of their sacred sites, and as Secretary for the Blas Aguilar Adobe Museum & Acjachemen Cultural Center. She is a recipient of the New Voices Fellowship, a national Ford Foundation-funded program dedicated to cultivating the next generation of social justice leaders, the Earthjustice Sutherland Fellowship, awarded each year to a young lawyer to continue their work in environmental public-interest law, and the 2012 Circle of Leadership Academy fellowship, dedicated to supporting Indigenous leaders in the philanthropic and nonprofit sectors and sponsored by Native Americans in Philanthropy and the Center for Leadership Innovation. She received her B.A. from Brown University and her JD, with a concentration in Critical Race Studies and Federal Indian Law, from UCLA School of Law.

Alyssa Macy is of Wasco, Navajo, and Hopi descent and a citizen of the Confederated Tribes of Warm Springs, Oregon. In 2004, Ms. Macy led the National Congress of American Indians Native Vote, the first national non-partisan effort to engage Native American voters. She co-authored the first national study on voter turnout in Indian Country, "Native Vote 2004: A national survey and analysis of efforts to increase the Native Vote in 2004 and the results achieved." As the National Political Director for the Center for Civic Participation/National Voice, she focused on building political capacity for nonprofit organizations; she left in 2006 to run the Minnesota Democratic Farm Labor statewide Native vote effort. She was an integral player in formalizing the American Indian Caucus with the Wisconsin Democratic Party; as Vice President she led a number of statewide partisan campaigns. Her political work extends into the international arena through her participation within United Nations (UN) structures; she currently serves as the only U.S. based Indigenous representative to the Global Coordinating Group for the 2014 UN World Conference on Indigenous Peoples.

Jonella Larson White has an educational background in rural development and community planning enhanced with cultural documentation (Bachelor of Art, University of Alaska Fairbanks) and museum studies (Master of Liberal Arts, Harvard University). She is dedicated to the perpetuation of Indigenous knowledge through oral, written, and artistic forms. Jonella's professional work experience includes internship, fellowship, and administrator positions in museums and art galleries in Canada, the Lower '48 and in Alaska. She has worked at the University of British Columbia, Museum of Anthropology (MoA) in Vancouver, BC, the Harvard University Peabody Museum in Cambridge, MA, the Smithsonian Institution, National Museum of Natural History, Arctic Studies Center and the Alaska Native Arts Foundation in Anchorage, AK. She currently works at the Foraker Group as the Rural Specialist and serves as a Cultural Advisor to the Alaska State Council on the Arts and is also on the Steering Committee for the Alaska Native Fund. Larson White, Ququngaq, is St. Lawrence Island Yupik, raised in Nome with family ties to Savoonga. She lives in Anchorage with her husband, Clinton, and dog, Qiviut.

ATTACHMENT B

IN-DEPTH INTERVIEWEES*

Environmental Justice

1. Jihan Gearon, Executive Director, Black Mesa Water Coalition
2. Faith Gemill, Executive Director, REDOIL
3. PennElys Goodshield, Executive Director, Sustainable Nations Development Project
4. Marshall Johnson, Field Organizer, To Nizhoni Ani
5. Kandi Mossett, Organizer, Indigenous Environmental Network
6. Nadine Padilla, Coordinator, Multicultural Alliance for a Safe Environment
7. Rebecca Robles, Co-Director, United Coalition to Protect Panhe
8. Deborah Sanchez, Co-Chair, Barbareno Chumash Council
9. Mati Waiya, Executive Director, Wishtoyo Foundation

Subsistence in Alaska

10. Delice Calcote, Executive Director, Alaska Inter-Tribal Council
11. Bob Childers, Former Executive Director, Princess Lucaj, Executive Director, David Solomon, Activist, Gwich'in Steering Committee
12. Kelly Eningowuk, Executive Director, Inuit Circumpolar Council-Alaska
13. Jeff Feldpauch, Protection Director, Sitka Tribe of Alaska
14. Carol Hoover, Board Vice President and Treasurer, Executive Director (pro tem), Co-Founder, Dune Lankard, Founder, Eyak Preservation Council
15. Jill Klein, Executive Director, Yukon River Drainage Fisheries Association
16. Jack Omelak, Executive Director, Alaska Nanuuq Commission
17. Fred Philips, Executive Director, Bering Sea Elders Group
18. AlexAnna Salmon, President, Igiugig tribal Village Council
19. Kimberly Williams, Executive Director, Nunamta Alluskai

Urban

20. Joan Benoit, Executive Director, Native American Aids Project
21. Janeen Comenote, Executive Director, National Urban Indian Family Coalition
22. Fay Givens, Executive Director, American Indian Services, Inc.
23. Andrew Hestness, Interim President & CEO, Native American Community Development Institute
24. Nichole Maher, Former Executive Director, Donita S. Fry, Portland Youth and Elders Council Organizer, Lai-Lani Ovalles, Indigenous Community Engagement Coordinator, Native American Youth And Family Center

1. Liz Medicine Crow, Interim President/CEO, First Alaskans Institute
2. Joe Podlasek, Executive Director, American Indian Center of Chicago
3. Rick Pouliot, Executive Director, Gedakina, Inc.
4. Jennifer Varenchik, Interim Director, American Indian Community Council
5. Carol Wahpepah, Executive Director, George Davis, Program Coordinator, Intertribal Friendship House

Media

6. Peggy Berryhill, President, Native Media Resource Center
7. Francine Blythe, Director, All Worlds Film Project
8. Frank Blythe, Co-Chair, Native Media & Technology Network
9. Jeff Harjo, Executive Director, Native American Journalism Association
10. Matthew Rantanen, Director of Technology and Tribal Digital Village, Southern California Tribal Chairmen's Association
11. Elaine Salinas, President, Migizi Communications. Inc.
12. Inee Slaughter, Executive Director, Indigenous Language Institute
13. Shirley Sneve, Executive Director, Native American Public Telecommunications, Inc.
14. Paula Starr, Executive Director, Southern California Indian Center
15. Loris Taylor, President and CEO, Native Public Media

Voter Engagement

16. David Bean, Tribal Councilmember, Puyallup Tribe of Indians
17. Loren Birdrattler, Executive Director, Western Native Vote
18. Jamie Edwards, Director of Governmental Affairs, Mille Lac Band of Ojibway
19. Sally Fineday, Executive Director, Native Vote Alliance of Minnesota
20. Michaelynn Hawk, Project Director, Indian Peoples Action
21. Reverend Julian Judd, Indian Methodist Church
22. Tosavi Marshall, Executive Director, American Indian Chamber of Commerce of Texas
23. Sarah Obed, Government Relations Director, Doyon, Limited
24. Tiffany Smalley, Fellow, National Congress of the American Indians
25. Laurie Weahkee, Executive Director, Bineshi Albert, Board Member, Tasha Bergen, Staff, Amber Carillo, Board Member, Sonny Weahkee, Staff, Native American Voters Alliance

* This list includes only those people who participated in the in-depth interviews following the interview questionnaire in Attachment D. Representatives of other organizations provided information about their specific organizations for inclusion in the five lists of movement organizations.

ATTACHMENT C

ORGANIZATIONS BY STATE

State	Frequency	Percent	Cumulative Percent
Alaska	13	26.5	26.5
California	9	18.4	44.9
Minnesota	4	8.2	53.1
Arizona	4	8.2	61.2
New Mexico	3	6.1	67.3
Montana	2	4.1	71.4
Nebraska	2	4.1	75.5
Washington	2	4.1	79.6
Washington DC	2	4.1	83.7
Illinois	1	2.0	85.7
Kansas	1	2.0	87.8
Michigan	1	2.0	89.8
North Dakota	1	2.0	91.8
Oklahoma	1	2.0	93.9
Oregon	1	2.0	95.9
Texas	1	2.0	98.0
Vermont	1	2.0	100.0
Total	49	100.0	

ATTACHMENT D

QUESTIONS FOR IN-DEPTH INTERVIEWS

What is the mission of your organization? (Probe: How does organizing fit into this?)

What is your current organizing effort? (Probe: What are the campaigns or initiatives being conducted?)

What led the community to organize around this issue? (What caused it?)

What methods or strategies do you take to pursue change? Please provide:

- an example of leadership development
- an example of how you engage tribal/community members
- an example of direct action and how you make things happen
- an example of collaboration with others

What role does Native culture play in this work? (What do you need to know to organize effectively in the Native community?)

What milestones, changes or victories have you realized? (If they changed policies, at what government level?)

What is the impact on the community? (The outcomes)

What are the greatest challenges in this work?

What communications strategies do you use? Do you use social media in organizing, and how?

How did you get the necessary financial resources to support this work?

Are there particular challenges to getting the funds needed?

What could philanthropy do better to support it?